

Jos. Wakeford

A Practical

DISCOURSE

O F

RECONCILIATION

B E T W E E N

G O D and M A N,

W H E R E I N

It is Distinguished from all the Counter-
feit Appearances of it in the World.

Together with

A Serious and Penetrating Conviction of the
E N M I T Y of Man against G O D in the present
Fallen State; and a Pathetick and Practical Ad-
dress to Sinners to be Reconciled.

To which are subjoined,

Some Solemn and Awful Discourses
concerning the Glorious Appearance of
C H R I S T to Judge the World.

By the late Learned and Pious

Mr. J O H N R E Y N O L D S.

*With a Recommendatory P R E F A C E, by the
Reverend Mr. I S A A C W A T T S.*

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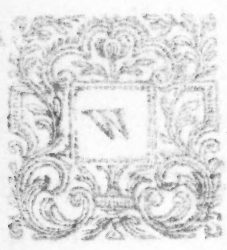


THE

PRATTACE



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GOD, last Year, to call a-
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and excellent Man Mr. JOHN
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ligion sustained a sensible and grievous Loss.
His Piety towards GOD was eminent and
remarkable: His Soul was indeed with us.
His Virtues and most agreeable Dispo-
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Veil of Modesty spread over all his rich
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ceeding fond of Privacy and Retirement, that those only who had the Happiness of his intimate Acquaintance knew his Worth. It was with much Difficulty that he was persuaded, at first, to publish to the World those ingenious Fruits of his retired Studies with which he had blest his Friends in Manuscript: And without these Publications the World had still been ignorant that so valuable a Person dwelt in it; but now, by his excellent Writings, you may learn some of the divine Endowments of his Mind.

His Confirming Catechism gives us an evident Proof that he was well acquainted with all the Foundations of our holy Religion: It is filled with a rich Variety of those Topicks of Reasoning, both from the Light of Nature and Scripture, on which our Articles of Faith and our Practices of Duty are built: And if this short Book could be treasured up in the Memories of Students, they would hereby become in a good measure furnished for one great Part of the ministerial Service.

He was able to Delineate the Religion of Jesus with such sacred Skill, as to give it a polite Aspect to please the modern World: In his Representation of it it appears most worthy of GOD and most desirable by Men; which was his chief Design in the Book which bears that Name. And those who complain of it for want

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of

The PREFACE. V

of a long Connexion of Argument, do not consider that his Business there was only to represent what is the Christian Religion, as it may be collected from the Sacred Records, and not to dispute for it.

Yet he was not less skilful in defending the same Religion, as appears in his Three Letters to the Deist, and especially the Third of them, which can never be fairly answered by the Men of Infidelity. When the holy Founder of this Religion, or the first Messengers and Preachers of it, are charged either with Fraud or Folly, this Letter shews it to be impossible that either of these Charges can be just: The Argument rolls on with increasing Strength and Fulness, like a gentle and yet a resistless Stream, which bears down all these Slanders, and drowns them for ever.

If he wrote on uncommon Subjects, he entertains the Reader with new and delightful Speculations: His Queries relating to the Angelical Worlds surprize our Minds with Ideas far out of the common Track of Thinking; he enters far into those invisible Regions, he gives us some sublime and noble Sentiments concerning the good Angels and Christ our Lord, who is their Head and Sovereign, and leads us into more wondrous Ideas concerning the State and Circumstances of the fallen Spirits, than (I believe) are to be found any where else, and that with great Appearance of Probability;

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bability ; and, after all, his native Modesty leaves some Queries without the Attempt of an Answer.

He had made the holy Scriptures his Study : And 'tis evident that he was very capable of explaining the Word of God. The chief Monument of his Skill in this kind, is his Comment on the Three Epistles of St. John, in that last Volume of Mr. Henry's Exposition of the Bible, which was completed by the Labours of many worthy and learned Writers : There we may read both his Knowledge, his Spirit, his Faith, and his Love, wherein he was a happy Imitator of the blessed and beloved Disciple.

He was blest with a sprightly and vigorous Fancy, which continued in a good measure to the End of his Life : His Poem on the View of Death gives us many bright Instances of it ; and his Philosophical Notes upon it (which are well worth the reading) discover his happy Acquaintance with the Principles of modern Philosophy and Astronomy. In the last Poem which is printed in the second Edition of that Book, you may read the very Soul and Temper of the Author ; it is an ingenious, pleasing, and very large Paraphrase of those Lines of Seneca :

Stet quicunq; volet potens

Aula culmine lubrico,

Me dulcis saturet quies, &c.

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I cannot forbear sometimes to review that Ode with a particular Pleasure; it seems to bring my Friend to Life again, and to set him before me in his love of Retirement and his darling Studies.

He was indeed unhappily led, in his younger Years, into a great Fondness for those Conceits and Prettinesses which abound in Mr. Herbert's divine Poems, and he cites them with pleasure in his Writings. The great and conspicuous Air of Piety which runs thro' that Author's Verses, tempted him to be too partial to his Weaknesses, and to imitate them too far, tho his own Masculine Sense stood in no need of them; and, in our Age, those Things are counted rather Blemishes than Decorations: But it must be acknowledged, in that Translation out of Seneca, which I have been now commending, there are very few of those little Embellishments.

In Latin Poetry he was not unskilful. His Friends have seen private Specimens of it. That ingenious Epitaph upon Bigotry, which was printed some Years ago among the Occasional Papers, includes a large Description of that evil Temper of Mind drawn out at length, and was written by Mr. Reynolds, as I have been lately assured by one who was long and intimately acquainted with him. In this Poetical Composure he could copy nothing out of his own Heart; but his Observations of the dreadful and
pernicious

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pernicious Conduct and Influence of that mischievous Spirit in the World, furnished him largely with Materials for it.

His Sermon, intituled, The Mariner's Memorial, discovers at once his Variety of Invention, and his sanctified Fancy, wherein he hath, in a very little Compass, crouded together a great Quantity of Topicks for the useful Meditation of Men which lead a Sea-faring Life.

And his Funeral Sermon on the sudden Death of his most dear and valuable Friend that excellent Person Mr. Matthew Henry, shews his just Esteem of that great Man, and his Capacity to draw Profit for the Living from the Memory of the Dead.

His inward Piety and Zeal for God appear'd in all his Conversation, but it shines and burns eminently in that Discourse which he hath written concerning Sacred Zeal. Yet you will find in it also such a lovely Candour and Moderation of Spirit, and such a Catholick Love to Christians of different Opinions, as sufficiently discover'd that he was not fond of Parties, but wish'd them all to be melted down into that one common and glorious Name, by which the Disciples at Antioch were call'd, and that is Christians.

Yet on a particular Occasion, when there was a National Ferment, and Party Rage ran high, when all Persons who favour'd the Protestant Succession, and the Liberties of

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of Mankind, were called Presbyterians, he wrote a small Pamphlet, entitled, The Character of a Presbyterian. But he describes him so much like a Catholick Christian, that the Members of the Establish'd Church of England need not blush nor be affronted at the Name, tho' 'twas cast upon them by the Jacobites in a way of Reproach. You find in that little Book that he knew how to adapt his Knowledge in Religion, and his Wit, to serve the noble Purposes of securing our Liberties, and to take away the Odium from the Name of Protestant Dissenters, that the best and most religious Churchmen might not be asham'd of their Company, and of their Cause.

His Compassionate Letter to the poorer Part of the Christian World, discovers the greatest and most tender Affection to the Souls of poor perishing Sinners. His natural Temper was all Love and Compassion: his holy Soul bled within him to think of so many thousands of Mankind without God, without Christ, without Holiness, and without Hope, even in a Land professing Christianity. Among all the little Books that are distributed by way of Charity among the Poor, I know not anyone in our Age that is more universally suited to do good among Persons of different Opinions. It runs thro' all the chief Doctrines and Duties of our Religion, in a most pathetick Address to the Consciences of Men. In the last Edition of it, which he
a
permitted

permitted to be printed by some of his Friends for charitable Purposes, he gave me leave to divide it into distinct Sections, and to change the Title-Page. I must confess I saw nothing in the Book which should confine it to the Poor: I thought it might be very useful to Persons of all Ranks and Degrees in the World, and especially to the younger Parts of Mankind: and therefore with his Permission I gave it a new Name, (viz.) A Compassionate Address to the Christian World; and I hope it will yet see the Light in many more Editions, by the charitable Benefactions of those who are dispos'd to spread abroad useful Books to promote the common Salvation.

'Tis in the same Style and Spirit that the Author has written this Discourse of Reconciliation between God and Man, wherein after the Explication of the Text, and the Derivation of several useful Truths from it, he is very large in explaining this great Work of Reconciliation. He distinguishes it from all the counterfeit Appearances of it in the World, he describes it in its several Parts, and makes it yet more known by its various Properties: he shews how necessary it is that the Heart of Man should be reconciled to God in the various Perfections of his Nature, and in the several Relations which he bears to the Creatures.

Then he enters far into that sacred and difficult Work, the Conviction of our Enmity

to

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to God by Nature, which he pursues thro' all the several Ranks and Characters by which Mankind are distinguish'd, and proposes many searching Queries, whereby every one may judge whether he be yet at Enmity with God, or whether he be reconciled.

After this he makes an Address to convinced Sinners to be reconciled to God: He begins from this Topic (viz.) that the Enmity began on their side, and pursues it largely, with powerful and close Application to the Conscience; he proceeds to a great Number and Variety of Persuasives to melt the Hearts of Sinners, and induce them to renounce their Enmity with their Maker, and submit to his appointed Methods of Reconciliation. It must be confess'd concerning some of the latter Persuasives, tho they were written with his own Hand, yet he has not given them all that distinct Finishing, and that copious and beautiful Amplification, which we reasonably suppose he would have done if Providence had prolong'd his Life. But you may sufficiently read the Genius and Spirit of the Author all the way, and a most affectionate Zeal to win Souls. Whosoever can read thro' this Treatise with an attentive Mind, and yet after all can obstinately refuse to be reconciled to the God of Heaven, there is just Reason to fear lest the God of this World should have blinded their Eyes,
and

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and hardned their Hearts, in order to prevent their Acceptance of this great Salvation. O may sovereign and condescending Grace awaken them ere it be too late!

At the End of this Work, some of the Friends of the Author thought fit to publish some entertaining and useful Discourses, which he preach'd on a very awful Subject, and which they hope may be as agreeable to the Publick, as they were to the private Congregation to whom they were first delivered. The Spirit and Piety of the Author appears in them, and may the Divine Spirit assist the Reader to improve them to his eternal Profit!

London, Oct. 19.
1728.

I. WATTS.

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A



A
DISCOURSE
OF
RECONCILIATION
BETWEEN
GOD and MAN.

2 COR. V. 20.

We pray ye in Christ's stead, be ye reconciled to GOD.



The INTRODUCTION.

DEAR, Immortal Souls! dear should you be to us, as being Immortal in your selves. Were ye not so, certainly this wonderful, splendid World had not been prepar'd and built for you, nor wou'd the blessed Maker of the World have demonstrated and employ'd so much amazing Con-
B descension,

2 *A Discourse of Reconciliation*

descension, Concern and Love for you, while he was, in his Christ, reconciling our World unto himself; nor would he have sent you this reconciling Gospel, that is to invite and lead you to glorious Life and Immortality. Being then Immortal in your selves, ye may well be dear to us. Your native Excellence and Worth (as sinful as you are) claims our Esteem, Compassion and Care. And if so, how can we better express our Love to you, and your Endearedness to us, than by aiming and attempting by all means to reconcile you to the King eternal, immortal, invisible, the only wise God?

Therefore (dear Immortal Souls!) I now design to address my self to you upon the greatest Errand our Tongues can mention, or your Ears receive: From the Lord Christ I would come as an Ambassador, to treat with you about Things of everlasting importance and consequence: In the Lord Jesus's Name would I come to solicit your Reconciliation with the Most High. Enmity and War have been denounc'd and begun on both sides: You have proclaim'd it against Heaven by the apparent Hostility of your Hearts and Lives. God has declar'd it against you; *he is angry with the Wicked every Day: Accordingly he whets his Sword and bends his Bow, and prepares his Instruments of Death.* Now then, upon an Embassy of Reconciliation I present my self to you; a grand, important, tremendous Embassy indeed! Who can describe or conceive the Issues of it? Who can tell the vast, the endless Consequence of this Ministration, whether you are reconciled, or continue unreconciled to the eternal God?

Shall I then speak, or shall I forbear? Afraid I may well be to speak, lest I should speak in vain, lest I should not be able to attain the Ends of my Embassy with you, should not be able to persuade one Soul to be reconciled to God; and what then shall

shall I do, but either sit down troubled and grieved at my lost labour and unhappiness, or go to my Lord with Tears and tell him, that his Name has no Force (at least no Force in my Mouth) and that I can't prevail with any Souls to be, for his sake, reconciled unto his God? And what shall I in this Ministration be to you, but a *Savour of Death to Death*; a deadly Odour to help on and aggravate the Death and Destruction of Souls?

And yet how shall I forbear? Shall so great an Affair as Reconciliation with the blessed God, be concerted and concluded in Heaven? Shall it be in a long Train of mysterious Transactions between God and Christ, pursued and prosecuted on Earth? Shall the News and farther Management of it be committed to a Succession of human Embassadors, and shan't I rejoice to report it unto you? Shan't I be ambitious (poor Fellow-sinner as I am) to take part of this Ministry, and to beg of you, in the great Mediator's Name, to be reconciled to God?

'Tis upon an Embassy of Peace and Love I come! O that I may be able to manage and administer it in Love! in Love to that God of Grace, that has been in his dear Son reconciling you to himself! in Love to that blessed Mediator who has, by wonderful Transactions with his Father, been laying the Foundation of your Reconciliation with him, and now sends out a Word of Reconciliation, to help on, and encourage, and engage your Reconciliation with God! and in Love to dear-bought invaluable Souls, that are to be intreated and begged that they would be reconciled to God!

But how insufficient is Dust and Ashes for such a Ministration as this? how unworthy is such a sinful Worm to appear in such a Master's Name, and upon such an Errand as this? How gladly would the happy Angels (were they call'd thereunto) undertake and prosecute such Ministry? what a pleasure

would it be to them, that once, upon the Mediator's Birth, made the Heavens to ring with their congratulating Song, *Peace on Earth, Good-will towards Men?* but 'tis earthen Vessels must be employ'd in this Service! O that the God of Reconciliation would be pleas'd to season and to fill 'em for this Work! O that he would now please to attend me in my Embassy to you! Well may I pray with *Abraham's* excellent Servant, sent out to seek a Spouse for his Master's Son, O Lord, God of my Master, God and Father of my Master *Jesus!* I pray thee send me good speed this Day! speed me in the Embassy I am to discharge for my Lord and Master! prosper the Mediation that is to be attempted for him! yea, prosper the reconciling Service that is to be perform'd for thee! Hast thou been of old, in thy Christ, reconciling the World unto thy self, and wilt not thou be in and with an Ambassador of his, that would now go forth to beseech Sinners to be reconciled to thee? O that the Reconciler himself, the Author and Head of this Embassy, would please to go with me, stand by me, and strengthen me, and teach me to plead the Father's Cause! O that he would inwardly persuade, and conquer, and prevail, dictate and instil such Argument and Life, whereby your Enmity may be slain, and your Souls may be effectually reconciled to God!

SECTION

SECTION I.

The Context explain'd, and the Text divided into its chief Parts.

IN this Context are found the noble Contents of our Gospel, viz. *That God, the mighty Maker and Governor of the World, was in Christ,* was acting in him and with him, and thereby reconciling our World unto himself, opening an honourable Way for the flowing down of his Mercy and Grace to this World, and that in a mysterious Method: *not imputing Sins to them, not charging 'em upon the World; but imputing 'em to,* and laying 'em, as it were, upon the Head of his own Christ, that they may, in due time, be effectually discounted and disimputed to all the reconciled World.

This great Person then, in and with whom God has thus transacted, is now the Overseer of the whole Affair of actual Reconciliation. Under his Presidency, Aid, and Conduct, it is to proceed in the World; and that it may proceed the better, he sends forth a continued Train of Embassadors, that are to manage it for him, and prosecute it in his Name. *Now then, since the Case is so, that God has been taking holy Methods in Christ, to reconcile the World to himself, we are Embassadors for Christ;* we Administrators of the Gospel come upon a solemn Embassy to you, from the Reconciler himself; and coming from him, we come arm'd also with the Concurrence and Consent of the Reconciler's God; so that in our Treaty with you, you may well reckon, *as tho God did beseech you by us.* Now then, in the Discharge of this our

Commission and Embassy, *we pray ye, in Christ's stead, be ye reconciled to God.*

Before we come to these last Words, there are divers eminent Instructions lie in the way, such that it highly concerns our World to remark and observe ; as

1. That the Lord Christ has Business to do in and with this World of ours : tho he himself is withdrawn from the World, and is seen no more there ; yet he has Work to do in the World, and Business to accomplish with the Inhabitants of it, otherwise he need not appoint Embassadors, and send 'em to act for him with us. And since he has Business to do here, to be sure it is great and weighty, worthy of the Care and Intention of so great a Lord ! worthy the Study and Diligence of the Embassadors he sends ! worthy the Notice and Concern of the World, with which that Business of his is to be manag'd ! And since the Lord Christ, now gone to Heaven, has Business to manage here, we see all Intercourse with Heaven is not yet intercepted, we have something yet to do with Heaven, and Heaven with us. What this Work and Business is will afterwards appear.

2. That great is the Honour and Dignity of those to whom the Ministry of the Gospel is committed : They are Legates and Envoys of Heaven, the *Embassadors* of the Lord Christ. Venerable Function indeed ! Embassadors are wont to be privileged Persons, in some measure respected according to the Character and Eminence of the Prince from whom they come, and whose Person they bear : 'Tis only the Lord Christ's Embassadors, that according to the custom of the Country, are reproached and vilified, and shamefully treated. 'Tis they alone are usually sent to Prisons and the Stocks, and constrain'd to perform their Embassy

in Bonds : Yet their Master is Most Honourable, the universal Emperor and Prince of the Kings of the Earth. But it must suffice them to be treated as their Lord and Master himself once was, who in the Course of his Embassy was apprehended, and with wicked Hands crucify'd and slain. But of this Treatment of him, and his Embassadors, the World will have a sad Account to give one Day.

3. Great and awful is the Service that goes along with this Honour, and is committed to these Ministers of the Gospel. A weighty Work indeed ! to *act the Embassadors for Christ* ! to serve him, and his Honour and Love, in an important Embassy to the World ! To manage a Business for him on which his Heart is intent, and in which his excellent Glory is concern'd ! O who is sufficient for this ? who of us is fit to represent him who is so absolutely holy and undefil'd ? How can we act any thing for him, since our Hearts and Hands are so defil'd and stain'd ? Would any Pride, at any time, creep into our Minds upon the Account of the Honour that attends this Office ; yet the Consideration of the sacred, important, difficult Work that must go with it, is enough to quench it all. How holy is the Lord whom we serve ? how valuable is his Honour ? how pure is his Work ? how hard for us not to spoil it, not to lose all the blessed Ends and Success of it thro' our own Iniquity and Corruption ? O who shall be an Ambassador for the King of Saints !

4. We see the intimate Conjunction and Concurrence of these two great Persons, God (*i. e.* God the Father) and Christ, to recommend this Business of Christ's to the World ; while we are Embassadors for Christ, God also beseeches you by us. God and Christ unanimously and intimately concur to the carrying on the Affair and Errand of this

Embassy in the World. God was of old, in Christ and with him, reconciling the World to himself. He is now in Christ and with him, sending out this Embassy into the World. God is here in Christ: The Love of God is in the Love of Christ: The Authority of God is in the Authority of Christ. In the Order and Gradation of this Embassy, we may say, we are *Christ's*, we are Christ's Embassadors, and Christ is God's. *The Head of every Man in this Office, is Christ; and the Head of Christ is God:* so that, while we act the *Embassadors for Christ*, 'tis as tho God did beseech you by us.

5. God himself condescends and stoops to the most humble Service in this Embassy; he concurs with, and acknowledges himself to be in, the meanest Mode (in case it be regular) of managing it. He condescends to exhort and intreat you by us. He stoops to desire and beseech you by us. He craves this of you, that you would entertain this Embassy, and comply with the End, and Errand, and Design of it.

We come now to an actual Discharge and Management of this Embassy, exemplify'd, and contained in this Language, *We pray ye in Christ's stead, be ye reconciled to God.* In which mediatory Address, thus made by these Embassadors, these several Things are worthy of our Notice and Observation:

1. The great Business and Affair that is to be managed and prosecuted in this our World; and that is, a Reconciliation with God.

2. The immediate Managers of this Business, and Prosecutors of this Affair; and they are the Administrators of the Gospel: They are furnish'd with the Word of Reconciliation; they are to prosecute the Work of reconciling the malignant World to God,

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3. The Great Author and Master of this reconciling Service, for whom it is to be perform'd, and in whose name and room it is to be manag'd and pursu'd: And that is the Lord Christ, he is Founder and Patron of the Work: *We pray ye in Christ's stead.*

4. The Way and Mode, in and by which this Reconciliation is suitably manag'd, promoted and carried on in the World; and that is by humble Mediation with the World; by Supplication, Entreaty and Prayer: *We pray ye in Christ's stead, be ye reconciled to God.* So that here are divers considerable Truths offer'd to our View, as either intimated, or openly contained, in this reconciling Address. As,

S E C T. II.

Several Truths included in this Address of Reconciliation.

F*irst Truth:* That Reconciliation with God is highly needful for this World of ours: were it not so, a Reconciling Office need not be set up; Embassadors need not be sent abroad in all Ages, upon this Errand, to reconcile the World to God.

Second Truth: That the Lord Christ is such an Admirer of God, he would have us and our World reconciled to him. He understands the Excellency and Glory of God, knows how great and good he is, how worthy of our Affection and Esteem, and so is solicitous to have us reconciled to God. He is a Lover and a Friend of God; concern'd for the Honour and Prerogatives of God, for the Rights and Dues of God, for the Interest and Glory of God,
and

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and so would have us recover'd unto God ; solicits us to be reconciled to God.

Third Truth : So great a Friend is the Lord Christ to us, and our World, he would fain reconcile us to God. For this End he sends out a Succession of Embassadors into the World. A great Lover he is of us, of our Welfare, of our Souls ; he knows where our Interest and Happiness lies ; that it lies in God, in his Favour and Love ; and therefore he is so concern'd to restore and reconcile us to God.

Fourth Truth : A great Lover of Peace the Lord Jesus is, and is solicitous to make Peace betwixt God and Man ; betwixt Heaven and Earth. A mutual Love and Concord would he raise and establish betwixt the two Worlds : A blessed Reconciliation would he cultivate and promote there. A Lover of Peace he is ; represented by the great *Melchisedec*, an antient Type of his, who was, by Interpretation, first (*Melchisedec*) *King of Righteousness*, and after also, *King of Salem, King of Peace* ; and so was made like unto the Son of God, in the Account that was of old given of him : but in the Process and Fulness of Time, the Son of God became like to him ; and was first of all, *King of Righteousness*, introducing, by the Sacrifice of himself, everlasting Righteousness ; and then, *King of Peace*, the Prefect and President of Peace, concerting and prosecuting Peace, establishing it upon that Righteousness he has accomplish'd, *Heb. vii. 2.*

He is our Peace, *Eph. ii. 14.* the Author and the Bond of our Peace ; Peace he procures and attains on Earth ; who hath made both one, the Jewish and the Gentile World to be one, having broken down the middle Wall of Partition, the Mound that separated us, the Law of carnal Inclinations, that environ'd the Jews and offended the Gentiles, that so conjoining us, he might reconcile both unto God ;
reconcile

reconcile *Jews* and *Gentiles* to each other, and to God; and that, *in one Body*, in one united compacted Society, *by the Cross*; by the Virtues of his own Blood, which cements these Worlds together. The Cross of Christ slays all the Enmity of Heaven and Earth. And then, having made a meritorious Reconciliation by his Cross, *he comes and preaches Peace*; comes in, and by, his Embassadors; preaches Peace to the hostile World; desires us to be at Peace with God; solicits us to be reconcil'd to him: so great a Lover of Peace is he. The Prince of Peace!

Fifth Truth: The Lord Christ has mediatory Work to do on Earth: A Mediation with the Inhabitants of our World, has he to discharge: As, when he was on Earth, he had Mediation to perform with God; so, now he is in Heaven, he has mediatory Service to fulfil among Men; this belongs to his publick Office; *there is one Mediator betwixt God and Man*, and that is he, *the Man Christ Jesus*, 1 Tim. ii. 5. *Now a Mediator is not one*; he has not mediatory Business, with one Party only, but with more; with two at least, Gal. iii. 20. Now here are two Parties, with whom the Lord Christ is Mediator, with whom therefore he acts in mediatory Service, and with whom he mediates in order to mutual Reconciliation. To this End he mediated with God, while God was in him reconciling the World unto himself. He now comes and mediates with the World, solicits our Reconciliation with the blessed God: *We pray ye in Christ's stead*; the Lord Christ is Principal in our Embassy with you. The Mediation on which we come is properly and primarily his; it is but a Branch of his large Office and Function, as Mediator of God and Men. Your Reconciliation is a Business that lies principally upon his Hands and Shoulders; 'tis ours only by Delegation from him, only so far as we

1.2 *A Discourse of Reconciliation*

we are commission'd to mediate and act in his room: *We pray ye in Christ's stead, be ye reconciled to God.*

A Mediator we have with God; one that pursues our Reconciliation with him. A Mediator for him with us, God has; one that manages the Work of reconciling us to God: since God has been in Christ, reconciling us (in our hateful, guilty State) to himself, he leaves not the Work there; but would have all these reconciling Transactions pleaded with us; would have a stated Mediation set up, and continually prosecuted with us. Now, who is so fit to be his Mediator with us, as he that is our Mediator with God? Who can urge and enforce this Mediation so well, as he that is the great Reconciler, and has done so much to ingratiate us with God? His Deity, or divine Nature, must needs give highest Authority to all that he says and does in this Mediation: His Love, and reconciling Works and Sorrows, must needs give irrefragable Power and Force to all his Applications to us.

'Tis expedient and comely, that God should have his Mediator with us, and that much for the same Reason as we must have a Mediator with him. It became the Highness and Holiness of God, to treat with us rebellious Enemies by a Representative. He may well maintain his Honour and Grandure, and approach to us no more (since our Sin and Hostility) immediately by himself: May justly (in case he has any kind Messages to send us) set up an Interpreter to bring us all his Mind and Pleasure. Neither can our Sin and Guilt bear his sensible Approaches: *I am troubled at his Presence, Job xxiii. 15.* disturb'd at any signal Intimations of his Presence; *by reason of his Highness,* his unconceivable Superiority, *I cannot endure;* I cannot bear his unatoned Accesses. Well therefore might the
3 House

House of *Israel* desire there might be a Mediator for God to them: *Speak thou with us*, say they to *Moses*, but let not God speak; not speak at this majestick rate, as becomes the God of Heaven to speak, lest we die, be disanimated, or struck dead at the Terror of his Voice. A Mediator do we need, that must come upon Offices of Reconciliation from God to us, and a suitable Mediator must it be too; and who more suitable than one that is of us, of our World and Nature? 'Tis not for nothing then, that when the Apostle had told us, *there is one Mediator betwixt God and Man*, he immediatly informs us who it is by Name, particularly describing him by his Human Nature; 'tis *the Man Christ Jesus*. 'Tis a convenient, agreeable Mediator indeed; convenient for Men, and to act with Men! *the Man Christ Jesus*!

Besides, God has made us intelligent reasonable Beings, has furnish'd us with Minds capable of understanding our Welfare, Happiness, and Interest; capable of being sway'd by Reason, Intreaty, Obligation and Argument; and as such he will treat us. He wisely ordains that Application shall be made to us, in such way as is suitable to the Dignity and Excellency of the Nature and Powers he has bestow'd upon us; and so appoints a sacred Mediation with us: A Mediation wherein our Minds, Reason and Judgment, are to be address'd unto; are to be treated with the most amazing Motives, Incentives and Inducements. He will draw us with Cords of a Man; such constraining Chains as are agreeable to human Nature, agreeable to the Interest and Ingenuity of Man.

Again: 'Tis meet the Reconciler's Transactions should all be represented to us; has he been in God, and with God, reconciling us to God, and is it not just and needful we should be told what he then did and bore, to bring us to God? His Performances

mances with God are great and wonderful, they have all a Tendency to reconcile God to us ; it is meet then they should be made up into a Word of Reconciliation, and urged and pleaded with us, in order to draw and constrain our obliged Hearts and Minds to attain the End of these mysterious Transactions, even Reconciliation with God : And who so worthy and fit to send us the Word of Reconciliation, the Report and News of these reconciling Transactions, and to inculcate and plead them, (with Authority and strong Obligation on us) as the Reconciler (the Transactor) himself ? His meritorious Services may well be pleaded (and that by himself) in order to reach the Design of 'em, our Reconciliation with God.

Moreover ; We are refractory, prejudiced Souls, and need one to mediate for God with us : *We* need one do I say ? Does not God need one ? Our Reconciliation he has chosen, as a Work that shall serve his Glory : Our Reconciliation is the Product of eternal Counsel. How shall this be carried on in this World ? he will treat us as rational, spiritual Beings. Our Minds are prejudiced, our Hearts are perverse : Some one or other must go forth to plead God's Cause, and to persuade us. Shall God design to reconcile us to himself, and will none undertake to come to us, and argue the Case with us, and conquer our Prejudices and Reluctance, and persuade ? Surely some one must and will. The Propitiator of God will be Mediator with us. He comes and preaches Peace.

S E C T.

S E C T. III.

How Christ mediates for God with us.

OUR Lord's Mediation with God is a noble Theme, frequently opened and represented; it concerns us surely to observe also, how he mediates with us; wo to us, if we hear not his Mediation! Let us consider then, how he is Mediator for God with us. And surely he mediates by Words and Actions; by all that he *is*, and *says*, and *does*. As,

1. He brings us the most excellent, amiable Description of God; the most inviting and alluring Account of his Nature and Glories: *No Man hath seen God at any time*, or hath been admitted to an intimate View of his Essence. He dwells in inaccessible Light. *But the only begotten Son, who dwells in the Bosom of the Father*, and came to mediate for him with us, *he hath declared him*, John i. 18. He hath publish'd his Beauties and Perfections, in order to the reconciling of the World to him: He has told us his immaterial, spiritual Nature; that *God is a Spirit*, John iv. 24. told us his unconceivable Brightness and Knowledge; *this is the Message that we have heard of him*, (heard from the Mediator, that would reconcile us to God) *that God is Light*; he is all Purity, Splendor and Glory, and *in him is no Darknefs at all*, nothing contrary or foreign to unbounded Sanctity, Wisdom and Bliss, 1 John i. 5. He tells us also his invincible Power and Might, and that engaged on the behalf of his Reconciled: *My Father is greater than all*, than all the Enemies of his Reconciled, *and none can pluck them out of my Father's Hand*; there is no contending with his Arm, John x. 29. He tells us the Holiness and
Righte-

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Righteousness of God (for he must tell us what God is in himself, and not what guilty Minds would have him to be) *holy Father! righteous Father, the World hath not known thee*, (and particularly, little known thy holy Righteousness) *John xvii. 11, 25.* He tells us the perpetual Blessedness and Life that is in God, and is to be enjoy'd in and with him: *The Father hath Life in himself*, he is himself entirely Life; pure, unmixed, refined Life; *he quickens*, and communicates Life to, *whom he will*, *John v. 26.* Eternal Life is laid up in God. Why does he discover this and more to us, but to allure us to God? what but this reconciling Language is involved in it all? and will ye not come and be reconciled to such a God as this? One so high and potent, and bright, and altogether lovely? One that wears (as your Reason and Judgment must bear witness) the true, undoubted Nature and Attributes of the Living God? One therefore, that is so able to glorify and bless you? One that is so worthy of your Minds, and Thoughts, and highest Esteem? Will ye not be reconciled to God?

2. He opens the mysterious, wonderful Counsels of God towards this World: the eternal Counsels of Love and Peace. He discovers that great, eternal Purpose that is so admired by the Principalities above, the glorious Decree that comprehends all things relating to the Reconciliation of our World to God. Who shall ascend up into Heaven, and bring down the divine Resolves and Designs concerning us? The Mediator (that as such acts with us) has brought 'em down. He has opened the Mystery of the Eternal Will, according to that free, good Pleasure that God hath purposed in himself, *that in the Dispensation* (or prudent Administration) *of the Fulness of Times*, *he might gather together* (and reconcile) *in one, all things in Christ.* And in the publishing of this eternal Counsel, he is the great Herald

Herald and Preacher of the divine Love; of God's Love to our alienated World. So *God loved the World!* so stupendously, so incredibly, God loved the World! *Here is Love, not that we loved God,* (alas! we were Enemies) *but that God loved us!* So God has commended his Love, that when we were of an hostile Spirit, he gave his Son to reconcile us! O the unfathomable Love! Thus the Mediator goes up and down commending the Love of God.

And while he does so, he bestows on God the most endearing, reconciling Character that can be. *God is Love!* *We have known* (by Information and Experience) *and have believed* (since the Reconciler has told us) *the Love that God hath to us; God is Love,* he is all over Grace and Love, 1 John iv. 16. What can more endear him to us? And hence he gives him a most reconciling Name, a Name that carries Mediation in the Sound of it; and that is, *the Father*: how frequently does he stile him and represent him so? thus he calls him, even when he is speaking of the Worship and Worshippers that he claims, John iv. 23. *But the Hour comes, and now is, when the true, the Gospel-Worshippers, shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.* How can he be represented to our Minds, to our Affections, under a more alluring lovely Title than this of *the Father*? Will ye not be reconciled to the Father?

3. He brings to the World a lively, living Image and Representation of God; thereby would he mediate for God. 'Tis usual with Embassadors that are to court and take a Spouse for a great Prince, to take the Picture of the Prince from whom they come, and that Picture is, in its place, to mediate and invite; it mediates, by presenting the Beauty and Comeliness of the Prince whose

Picture it is. The Lord Christ so mediates for God; he brings us, not a Picture indeed, but a living Image, a bright Representation of the Living God: He was so, in his own Person, while he was on Earth: *He is the Image of the invisible God*, Col. i. 15. Tho' that Text, perhaps; may speak of his divine Nature, yet such an Image he was in his Person and Conduct in the World, a fair Pourtraiture of divine Excellencies. In him, in his Doctrine and Works, did divine Perfections shine. He carried about him continual Displays of divine Wisdom and Power, divine Sovereignty and Holiness, divine Compassion, Mercy and Goodness: *We saw his Glory* (say the Eye-Witnesses of his Majesty) *as of the only-begotten of the Father*; his visible Glory was such as became the Son, and the only-begotten Son, of such a Father. He continually conversed with us as *one full of Grace and Truth*; full of such Grace as it was foretold the Son of God should be attended with: Grace was poured into his Heart and Lips, and he poured it out on us. Hence he expostulates the Case with *Philip*, for having not seen God in Him: *Have I been so long time with you, and hast thou not known me, Philip?* and consequently, hast thou not known God in and by me, *Philip?* *He that hath seen me, hath seen the Father*, hath seen enough to let him know the Excellency of the Father from whom I come; and consequently, hath seen enough to lead him to Reconciliation with the Father, whom I have represented. Surely all the divine and admirable Virtues that shone in him, were design'd to mediate with the World for God; to allure and draw the World to God; *this beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his Glory* (which was a Ray, or a Representation of the divine Glory) *and his Disciples believed on him*, and so should others too. They should thereupon have

have come, and have been, by him, reconciled to God. In and with him they might see something of the Glory of God. How does our Lord now mediate for us with God? Is it not, very much, by his Appearance (the Appearance of his once sacrificed human Nature) in Heaven for us? And what was all his Appearance on Earth, but a continued Mediation for God? Such a Representation of him, of his Greatness and Wisdom, and Power and Love, that might invite the World to Reconciliation with God.

4. He mediates with us by publishing and declaring the Salvation of God; the great Salvation that God has prepar'd and design'd for our World. As 'tis an Argument of the Greatness of that Salvation, that the Lord himself preach'd it, *Heb. ii. 3.* so, his End in preaching it, must certainly be to mediate therein for God. 'Tis the Salvation of God, provided and ordained by the Counsel and Love of God; begun, pursued, and perfected by the Mercy and Power of God; a Salvation that will restore you to the everlasting Views and Enjoyment of God. Consider ye the Source and Spring of this Salvation, the various Parts and Contents of it, the dreadful Evils it delivers you from, the vast Blessings and Joys it raises you to, the wonderful Means by which it is accomplish'd; consider ye the Freeness and Fullness, the Glory and Eternity of this Salvation, and will ye not return to the Author of it? Will ye not be reconcil'd to the God of Salvation; to my Father, that hath determin'd and provided so great a Salvation for you?

5. He mediates with us, by bringing to us a reconciling Covenant from God, and soliciting our Consent thereto. He brings the Articles of Peace, the Terms of Union and Concord betwixt God and us, and then invites our Assent and Agreement therewith. This is a great piece of a Mediator's

Office, that is employ'd betwixt Parties at variance. He must first concert the Terms of Reconciliation and Agreement with the superior Party, (if one be superior to the other) must bring down the Conditions of Peace as low as may be; must then employ his Persuasions with the other Party, to agree thereto. So acts this Lord-Mediator;

(1.) He treats with God. He is by far the superior Party; and he is the Party injured and offended. In treating with him, he has brought down the Terms of Peace as low as may be, as low as he in Reason or Honour can desire they should be; I must therefore tell ye, that he will never intercede with God, that the Conditions of enjoying Peace with him, should be lower than they are, or that he should abate any thing of the Terms that are now adjusted and settled; for what does God demand, that thou may'st enjoy his Love and Friendship? Is it not only this, that thou should'st part with that, which made the Breach? part with Sin, that made the Difference? Nay, what does he require, in order to his Reconciliation with you, but your Consent? your Willingness to be reconciled to him? *Be ye reconciled* and God is. The Lord Christ having thus procured the lowest Terms and Articles that may be, he then,

(2.) Brings these Terms to you, and solicits your Consent; he fears nothing now but your Dissent and Disagreement: he therefore acts with you, as *Moses*, the typical Mediator, did with the House of *Israel*: *Moses came* (down from the Mount, where he had been learning the Will of God) *and called for the Elders* (as the Representatives) *of the People; and laid before their Faces all these Words* (the Terms of Union and Peace betwixt God and them) *which the Lord commanded him*. And these Words of Peace, and Bonds of Union, no doubt, he

he back'd and enforc'd (as God bid him) with Persuasion and Argument, *Exod. xix. 7.* So mediates the Lord Christ with you. He comes with the Articles of Reconciliation in his Hand, demands, solicits your Consent and Approbation: *This is the Will of him that sent me*, says he, the Will of that God from whom I come, *that every one that sees the Son*, (and sees the mediatory Office and Actings of the Son) *and believes on him* (is willing to come, by him, to God) *should have everlasting Life*; and have that Life, in the Presence and Glory of God, *John vi. 40.* O then, that you would entertain this Will and Determination of God! O that you would comply therewith! O that you would now know the things belonging to your endless Life and Peace! that you would see and discern the Son in his Mediation with you! and that you would willingly come and be, by him, *reconciled to God!*

6. He mediates for God, in all the earnest Calls by which he would gather Sinners to himself. He calls 'em to himself, that he may lead and present 'em to God; now how importunate are the Calls, how many the Bonds, by which he would draw Sinners to himself! *Come to me, ye that are weary and heavy-laden!* come and find Rest for your Souls! *If any Man thirst*, thirst for any saving Blessing, for any spiritual Consolation whatever, let him come to me, and drink and be satisfy'd! *He that believeth on me*, and so cordially admits me in my mediatory Service and Designs, *out of his Belly*, or inward Parts, *out of his Heart*, *shall flow Rivers of living Water*; continual Streams of sanctifying Grace. *I am the Resurrection and the Life*, the Foundation and Principle of a Resurrection to eternal Life; *he that believeth in me*, betakes and applies himself to me, *tho he were dead*, and corrupted in the Grave, *yet shall he live*; and gloriously and eternally

ly live. O how earnestly, and strongly the Lord invites, calls, gathers Sinners to himself? And what means he by all this? He is thereby mediating for God. All that come to him, he guides and resigns to God. He has no separate Company, or separate Interest of his own; *All mine are thine*, says he, *John xvii. 10.* they are intended and design'd for thee; and to thee shall I bring and deliver them all.

7. He mediates with us, by the Power and Constraints of his own Death and Blood; his great, mediatory Motive and Argument with God, he employs with us; he would constrain us by his Death, by the shedding of his own Blood, to be reconciled to God; and shall not that prevail? It has prevailed with God, and shall it not prevail with you? His most valuable Blood has propitiated God, has aton'd his holy Justice, and his just Displeasure with you; has appeas'd his Wrath, and procur'd his Love and Friendship; and may it not procure yours? His Death was exceeding acceptable to Heaven; he gave himself a Sacrifice of a sweet-smelling Savour to God; and shall it not be meritorious and acceptable with you? Shall not that prevail with you to quit your Enmity, and be reconciled to God? Surely the Lord Christ may well expect that his Death should be of force with you to this End; and that, as it is a Testimony of God's Love to you; and as 'tis a Testimony of his own Love; and as it was submitted to and undergone for you.

(1.) He in his Death mediates with you, inasmuch as it is a Testimony, an undeniable Testimony of the Father's Love. There's a Demonstration of his Compassion and Good-Will, and Readiness to be reconciled! As such the Lord Christ pleads it with you; *so God loved the World.* Mysterious

Love

Love indeed ! *as to give his only-begotten Son !* One would think it should be, so have I loved the World, as to give my self for it ! but 'tis, *so has God loved it !* He commends the Father's Love to you in his own Death : *The Bread of God*, says he, the Bread that is ordained and prepared for you of God, *is he that comes down from Heaven* (and comes, as sent from God) *and* (by his Death, as appointed of God) *gives Life to the World.* Thence, the Cup of dismal Sorrows, that he was to drink, he assigns to the Father's Gift (tho a sad Gift it was ;) *The Cup that my Father hath given me*, (tho a dreadful Cup for a Father to give, yet) *shall I not drink it ?* John xviii. 11. Thus he often ascribes his own Sorrows and Death, to his Father's Kindness and Love, seldom to his own ; and is he not hereby mediating for God ? And how can he plead better for him, than to argue his Love ! his vast, unsearchable Love ! his Love in the highest Instance and Demonstration of it ! And what ! will ye not be reconciled to the Father of Mercies ? to him that gave me for you ? Ordained my Agonies, Troubles, and bloody Death for you ? Will ye not be reconciled to that good Father, that gave his only-begotten Son for you ?

(2.) His Death mediates, inasmuch as 'tis a Testimony of his own Love. Who is the most fit to mediate betwixt God and Man, but he that is the greatest Lover of both Parties ? to him surely they will hearken most. Such is the Lord Christ : His Love to the Father is unquestionable. His Love to us must also be out of doubt, since he has demonstrated it by his Death. Undoubtedly he loved the Church, when he gave himself for it : His Love mediates, and invites us to hear him, as he is a Mediator with us for God.

(3.) His Death it self mediates, inasmuch as it was submitted to, and undergone for us : in dying

for the World, he effectually mediates with the World to turn to God. Why did he suffer, but to bring us to God? and what Motive can constrain us more than that of his Death for us? therein he pours out his Soul for our Redemption, therein he opens his Arms to embrace us in our way to God. *When I am lifted up*, says he, *lifted up upon the Cross, I will draw all Men unto me.* I shall, at least, have prepared an Argument to draw 'em all. Will ye not hear a dying Mediator? One that dies on purpose to constrain and oblige you to be reconciled to God? for this End bears all these Miseries, assumes the Curse for you; parts with Life, goes down to the Grave, that he may aswage your Enmity, and have Interest enough in you, to prevail with you to be reconciled to God.

8. He mediates for God, in giving us good Assurance, that all God's Covenant shall be well fulfilled to all the Reconciled. He is to us, as it were, an Undertaker for God: not that the blessed God needs a Guarantee, nor needs any one to be bound for him; he is fully responsible, absolutely true, and sure, and constant; great and unchangeable is his Faithfulness; but it pleases him to deal with us according to our Infirmities. Suspicious and unbelieving we are, apt to distrust his Truth and Word, but he will condescend to our Weakness, and allow us all the Security we can desire, why else does he add his Covenant and Promise to his Counsel, and his Oath to his Promise? The Revelation of his Purpose might be enough, his Word is Bond enough; but by all the *immutable Things* that may be, *he will give the Heirs of Promise* abundant Security and Consolation. And so, to all the rest, he will add a Surety, one that has Power, and Will, and Love enough to make good all God's Covenant and Promises. And this the Mediator undertakes, and
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in this the Lord Jesus is Mediator for God. He tells us that God, his Father, *has committed all Judgment to him, put all Authority*, both that of Heaven and Earth, *into his Hands*; and he will undertake to see all Promises fulfill'd to all the reconciled World. Hence surely he is, and is said to be, *the Surety of the better Testament*; the Testament made up of better Promises; therefore a Surety, not only for us towards God; but for God towards us; and for the accomplishing of those Promises towards all the Heirs of Promise. He purchases all the Blessings contain'd in the Covenant, then receives them of the Father; takes them into his own Hand, that he may distribute according to the Designs of the Covenant; he confirms the Covenant by his Death, and puts it beyond Recal. He unites and binds the covenanted Parties together: *When Moses had spoken every Precept to all the People, he took the Blood of Calves and Goats, (sacrificed Blood) and sprinkled the Book, and all the People.* He sprinkled the Book of the Covenant, as being the Bond that was to hold God and the Church together; the People, to oblige them the more firmly to all covenanted Obedience to God: and with *half the Blood* he sprinkled the Altar too, *Exod. xxiv. 6.* the Altar, as being Representative of God; intimating, that God, thro' the Blood of the Covenant, which is the Mediator's Blood, would be true to his Covenant, and faithful to his People. The Lord Christ is now sprinkling the Mercy-Seat, appearing there in the Virtue of his own Blood, interceding for all the good things comprehended in the Covenant, living there to see the Covenant and Promises fulfill'd; and so giving us good Warrant of the Truth and Faithfulness of God: and so *all the Promises of God are in Christ, yea, and in him, Amen*; they are all establish'd as firm and unchangeable; and that, unto our Consolation,

solation, and unto the more conspicuous Glory of God, 2 Cor. i. 20. Thus is our Lord Christ a Mediator for God; and thus has he mediatory Work to manage with us, and with the Inhabitants of this World, *'Tis in Christ's Name and stead we pray ye to be reconciled to God.*

SECT. IV.

Some farther Truths included in this Address of Reconciliation.

S*ixth Truth:* That the Sum and Substance of our Lord's Mediation with you is this, That you would be reconciled to God. This is the Errand upon which he came into the World, for which he came from Heaven, and submitted to, all the Meanness and Miseries of our Life and State; 'tis your Reconciliation with God that lies upon his Heart, and is a Matter of great Concern and Importance with him. For the Management and Attainment of this, he stoop'd to put on our Nature, to walk up and down in our World, to lead a poor, contemptible Life, inviting Souls to be reconciled to God. This was the great End of his Ministry, and Miracles, and industrious Conversation in the World. For the attaining of this, he thinks it worth while to commission a Train of Embassadors in all Ages, to furnish them with reconciling Gifts and Endowments, and to send them out with this Message, *We pray ye in Christ's stead, be ye reconciled to God.* Then,

Seventh Truth: It is intimated, That the Lord Christ is now absent, or at a distance; for others must here act in his *stead*. Embassadors are appointed to supply, as they can, his Room: *We pray ye in Christ's stead.* Our Lord comes not to you in his own Person, as once he did to Sinners on

Earth:

Earth: He is withdrawn and retired within the Veil, as having other Service to do there: *And him must the Heavens contain*, till the Reconciled Company shall be complete. In the mean time he appoints us his Representatives; bids us act in his Name, and in his stead *pray you to be reconciled to God*. Then,

Eighth Truth: While our Lord is retired and gone out of sight, he is pleased to manage his Mediation with you by Proxy, by Persons authorized to act for him, and in his Name. His personal Mediation on Earth is ended: Delegates now take his room, and mediate by his Authority for him: *We pray ye in Christ's stead*. We appear in his room, on his behalf, to manage a Mediation for him. Go, says he, *preach the Gospel*, even this Word of Reconciliation, *to every Creature*; to every one that is capable of Reconciliation by it: And, *he that beareth you, beareth me*; and it shall be all one, as to his Benefit and my Acceptance, as if he heard me in Person.

Ninth Truth: The great Business of our Mediation with you in Christ's stead, is to induce you, and prevail with you to be reconciled to God. This is our Work as we are Embassadors for Christ: This we are to manage and prosecute, as we appear in Christ's stead, even to obtain this of you, that you would be reconciled to the blessed God. If this is the Substance of our Lord's Mediation with you, it must be so of ours too: We come but upon the same Errand, and for the same Ends. This is the Business and Employment of the whole Ministry, to reconcile Souls to God. The *Gospel* we preach, is but the *Word of Reconciliation*: Our *preaching* of it is but the *Ministry of Reconciliation*. Whatever Part or Portion we insist upon, it is to be managed to this End, to advance and carry on Reconciliation with God. Of what Mode and Temper soever our Ministration be, whether we instruct,

instruct, reprove, rebuke, exhort, encourage, or comfort, still must it be to this End, to slay Enmity, at least some Part or Branch of it, and to promote Reconciliation with God. If we treat with Sinners, to soften, awaken and enlighten them, 'tis but to reconcile them to God. If we treat with Saints, to quicken, strengthen and comfort them, 'tis but to advance and cherish their Reconciliation with their God. This Reconciliation is to be promoted, augmented and strengthened, till they come to a perfect Man, to the Measure of the Stature of the Fulness of Christ. O that we might be received, as those that in our Ministrations are to reconcile Sinners to God! O that we might look upon our selves, as those whose Work and Employment it is, to reconcile sinful Souls to God! This is our Office; this must be the Business of our Lives. O that we might study this Work, to reconcile Souls to God! O that this happy End might lie upon our Minds and Hearts in our Prayers, in our Meditations, and Ministrations! O that this Wish and Desire may still go up with us into the Pulpit, and abide with us there! O that now some Soul or other may be reconciled, or more fully reconciled to the blessed God!

Tenth Truth: While the Lord Christ is pursuing his Mediation with you, he stoops to the meanest Way and Mode of managing it: he *prays* you to be reconciled. O wonderful Condescension! See how intent he is to carry his Cause! he condescends to humble Intreaty and Prayer. He does not insist upon his Dignity, Authority, and Greatness; does not address himself in such way as might be most suitable and congruous to his Majesty and Grandeur. He might say nothing less than this: I charge and adjure ye all, as ye will answer it at the great Day of Assize, the great Day of my Wrath, that you all speedily lay down your Enmity, and
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be reconciled to my God. Yea, how justly might he address to you, as to his People, when he entered into Covenant with them at *Sinai*? When a devouring Flame lighted down from the Heavens, accompanied with awful Thunders and Lightnings; when the Mountain, unable to bear the fiery Cloud that sat upon the Head of it, dissolved into Vapours and Smoke; when the Trumpet sounded so exceeding loud, that thro' the Ears, it shook the Hearts of them that heard it; when the Mountain it self trembled and shook, as fast as the Hearts of them that stood upon it. Thus might the Mediator speak to you; and if he should, how could you bear it? Or, he might address himself as once to his Enemy *Saul*; when he appear'd in the Heavens, cloth'd with Glory above the Brightness of the Sun; and by his splendid Apparition struck his enraged Enemy blind, and laid him prostrate on the Ground. But to you the Mediator puts on a more mild and humble Guise: By us he beseeches and prays you to be reconciled to God.

O see, what a condescending, humble Mediator we have! how wonderfully he humbles himself to both the Parties with whom he mediates! First, he humbles himself to God: He is indeed the principal Party; Humiliation in any other is but due to him; but to God, the Mediator becomes amazingly submissive and low. He first makes himself of no Reputation; stoops beneath the Dignity of the Divine Nature; takes upon him the Form of a Servant, and of a poor, despised, persecuted Servant too. In that Form he abases himself to the Death, and to the vile, disgraceful, barbarous Death of the Cross. And in his Approaches to this inhuman Death, he stoops to Prayers and Tears, with Agonies of Heart, and dropping Sweats of Blood, trickling down to the Ground. Thus in Tears, and Water, and Blood, he appears
before

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before God, refusing no piece of Humiliation that will tend to carry his Cause with him.

Then he humbles and demeanes himself to you, to you who are far the inferior Party ; far inferior to God, and also to the Mediator himself, yet, to you he comes intreating, praying and beseeching you to be reconciled to God. And here you may please to consider, that while, in the mention'd submissive manner he was mediating with God, he was in a State of Humiliation, in a State of Poverty and Meanness, suitable to such humble Mediation ; but now he mediates with you, he is in a State of Advancement and Glory ; he is exalted and gone above the Heavens ; he is sat down at the Right Hand of the Majesty on high, invested with all Power in Heaven and Earth ; and yet, tho he speaks from Heaven, he condescends to beg and pray you to be reconciled to his Father. Thus meek and humble the Mediator is, as resolved not to lose his Mediation and his End, if deepest Humility will prevail. Then,

Eleventh Truth : Our Lord is willing we should manage our Work and his, in the way of Condescension and Love. The most courteous, endearing Methods he allows in this Embassy ; for what can be more courteous and endearing than Entreaty and Prayer ? *We pray ye in Christ's stead.* This Method is most suitable to a Reconciler's Office, and to Reconciling Work. This certainly is most likely to take and to prevail with you. Should we be imperious and lofty, you'll be as imperious and lofty as we : Should we treat you with Rigor and Stoutness, you would soon be as stout as we. We stand not therefore upon our Lord's imperial Authority, we insist not upon high, and hard, and rigorous Terms : We only beg of you, in our Lord's Name, that you would please to be reconciled to God. Hear the Language of St. Paul
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in this Work : *We might have been burdensome to you, might have put on all our Authority and Dignity, might have bore our selves, as the Apostles of Christ, as the Delegates of a high and mighty Lord ; but we were gentle among ye, and manag'd our Mediation with you in a great deal of Gentleness and Courtesy ; even as a Nurse cherisheth her Children ; we treated ye with all the Solitude and Tenderness of a Nurse ; and so, being affectionately desirous of you, and of your Reconciliation with God, we were willing to have imparted to you, not the Gospel of God only, not only the Word of Reconciliation, but our own Souls also, our very Lives in the Service of Reconciliation, because ye were dear unto us, 1 Theff. ii. 7. O for more of this apostolic Spirit ! how affable, endearing and affectionate must these Reconcilers be ?*

Twelfth Truth : What we do in this reconciling Mediation, we are to do in our Lord Christ's Name and Stead ; and we may well tell ye so. The Work is not ours, but his ; not instituted by us, but by him : We are not your Mediators, your principal, and effectual Mediators, but he ; we are not your Reconcilers, your powerful, meritorious Reconcilers, but he ; we are Mediators and Reconcilers no otherwise than we are *Saviours*, and are appointed to *save them that hear us* ; we are but Ministers and Servants to the Mediator, Reconciler, and Saviour himself : What we do then in this reconciling Mediation and Service, we must do in Christ's Stead, and may justly inform and tell you so ; and that, because the Authority for this Work may appear his own : 'Tis the Lord Christ appoints and sends us, not we our selves ; 'tis he is the proper, great Mediator betwixt God and Man. And then, that you may be pres'd to this Reconciliation by his Name and Authority, and not merely by ours ; What can we signify with you ? we are, by Nature,

ture, in the same Condemnation with your selves; but the Lord Christ is worthy to have Power with you, and to prevail: And then, that the sacred Love that shines in this reconciling Office and Work, may appear to be the Lord Christ's and not ours. 'Tis a great Love that is the Foundation of this Service. Love, that sets it up in the World. 'Tis a Love to God and Man, that would reconcile God and Man together. This Love is not originally in us; we are, by Nature, Enemies as well as you; averse to Reconciliation and reconciling Work, as well as you. *We our selves were sometimes foolish, so foolish as to be Enemies to God, disobedient, serving divers Lusts and Pleasures, and loving them more than God.* What Inclination then could we have for this holy, reconciling Work? surely none. The Love that appears in this Office and in the Ministration of it, is in and from the Lord Jesus. His Love began and appointed the Work; his Love furnishes all the Embassadors with all the Love that they employ in this Ministry. All the Drops of Love that are in any of their Hearts, flow down from him the Ocean of Love. Thence, says the Apostle, *God is my record, how greatly I long after you all, in the Bowels of Jesus Christ:* In Bowels that are open'd and touch'd by Jesus Christ; Bowels, that are moved and affected with some of that reconciling Love, that dwells in the Bowels of Jesus Christ, *Phil. i. 8. In Christ's stead,* and consequently by his Love, *we pray ye be reconciled to God.* And so, the Glory of all the Reconciliations that are made must be ascribed to him; he employs us, he succeeds us. The Reconciled must give him the Praise of their Reconciliation to God: The Reconciler must be able to present them all to God, as the Fruits of his Mediation with them; as those that by the Power of his Name, Authority and Love, have been prevailed

ailed with to be reconciled to God. Well then may we urge you with our Master's Name, and expressly tell ye, that in his stead we come to reconcile ye unto God.

Thirteenth Truth: Is it not intimated here, that now the Work of Reconciliation lies at your Doors? You are now the Parties that are averse to Reconciliation; and Peace will be concluded, if it be not for you; if it be not for your Unwillingness and Reluctance. We are to tell ye, that Preliminaries are adjusted; God is willing, having had his Honour and Glory satisfy'd; he has been long ago, in his Christ, reconciling the World unto himself. The Articles of Peace are concluded and fix'd. The Business now that remains, is to treat with you; and to sue for your Concurrence and Consent. All that is now to be done, is but to tell ye, that the Mediator now turns to you; he acts and pleads with you; he has prevail'd with his Father to be willing and ready to be reconciled; he now prays you, and sends us in his stead to pray you, to be reconciled to God. Here now the Stop lies; Reconciliation is brought home to your Doors.

Now then, Sinners, look to your selves! see what Case you are in! how near to Reconciliation and Peace with God? May I not say to any of you, as our Lord to the young Man, whom he began to love, *Thou art not far from the Kingdom of God.* Is it not so with you? ye are not far from the Kingdom of God, since ye are not far from Reconciliation with God; and ye are no farther from that, than your own evil Hearts do set ye: 'Tis your own Enmity causes your Distance and Separation from the Kingdom of God and of Heaven. Peace with God is now brought and presented to you; Reconciliation is offer'd to Acceptance and Choice. O wo to you, if ye will not know the Things of
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your Peace! Wo to you, if ye stand out the Day of Peace, and utterly refuse to be reconciled to God! O how fearful am I of you, lest you should go on in your Enmity, and be still averse to God! O how can I tremble for you, lest at last you should be found implacable, and unreconciled to God! Poor Sinners, look to your selves! consider the Proposals that are made to you! the Reconciliation that is offer'd to you! and quit your selves like Men! like Men that know your Interest, and Duty, and Danger! consider your Case, and be reconciled to God!

Fourteenth Truth: The most that we do for the Lord Christ, or for you, in this Service, is but to pray you to be reconciled to God; our Power can reach no further. Here we are mention'd as Embassadors for Christ; here we are introduced as appearing in Christ's stead, and as acting in the Office and Discharge of an Embassy; and what's the Work that our Office and Embassy requires? Why, to *pray you*. This is the proper and principal Discharge of our Ministry and Service; as such the Apostle mentions it. In the fulfilling of this Embassy for Christ he employs this Intreaty and Prayer. Could he do any thing more, or more suitable to his Office, he had done it. But now, when we come to mediate with you in Christ's stead, we can but pray ye to be reconciled to God. Alas! then, how little can we do for the Lord Christ, or for you? Little for him! we can't effectually incline any Souls to hear his Voice, and to be reconciled to God! Little for you! we can't slay your Enmity; can't turn your Hearts; can't effectually draw you to be reconciled to God: We can only pray ye. Indeed we may treat with you sometimes, in some other Modes and Forms. We may perhaps advise, expostulate, bemoan, reprove, upbraid, exhort; but all either amounts to this, to

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pray you ; or else is not like to go beyond it, and be more powerful. So that we may say, that this is all, or the most, that we poor Embassadors can do, to pray you to be reconciled to God : This is all I am like to do for you. I would propose my Errand and Aim to you, I would move ye to it by Persuasion and Prayer ; but then I must leave it : I have no more that I can do, can only pray and beseech you to be reconciled. And, alas ! what will that do to the Conquest and Cure of your stubborn, malignant Hearts ?

Such Remarks as these may be taken and receiv'd from these Words of ministerial Intercession, *We pray ye in Christ's stead, be ye reconciled to God.*

S E C T. V.

The Reconciliation between God and Sinners explain'd in general.

THese foregoing Remarks are mention'd only to prepare my Way : My principal Design is this, To officiate, as I can, in this Reconciling Office ; and to mediate with you, or to manage a Mediation with you (in the great Reconciler's Name) in order to this great End, of reconciling you to God.

And, O that the gracious Reconciler would please to be with me ! Lord ! hast thou not promised to be with thy Servants to the End of the World ? Can the Work go on and prosper without thee ? and is it not thy own ? does it not lie upon thy Shoulders and thy Heart ? Hast not thou undertaken to bring Sinners unto God, and to present them holy and pure before him in Love ? Who has died to reconcile Souls to God, but thou ? and dost

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not thou desire and design to see the Travel of thy Soul? Who lives to intercede and mediate with God for reconciled Souls but thou? and wouldst thou not have many come by thee to God? How easily canst thou by thy Light and Spirit persuade and draw? O bless the Embassy on which I go! furnish thy poor Servant with Wisdom, Argument, Light and Love! Administer to Souls that secret Power and persuasive Grace, that will draw them to the Father! He draws to thee, wilt thou please to draw to him? By such double Cords, not easily resisted or broken, let stubborn, refractory Souls be effectually brought to God! Didst not thou come from Heaven to call Sinners to God, and to intercede with them to return to God? dost not thou bid us use thy Name and Interest to persuade them to come to God? O send out thy reconciling Spirit with thy Name and Word! O please to teach, accompany, prosper and bless, one that would go forth in thy stead, and in thy Name pray and beseech sinful Souls to be reconciled to God!

With you, Sinners of Mankind, Sinners of the *Gentiles*, native Enemies of God, would I intercede and mediate; and mediate with you for your Hearts, and for your Reconciliation with God. And in the pursuance of this Service I would attempt these Three Things.

First, I would represent and open to you the Thing I come to crave, the Reconciliation I would beg at your Hands.

Secondly, I would tell ye the Party to whom ye are to be reconciled, and to what in that Party; to what in God, or of God, you are to be reconciled. Then,

Thirdly, I would mediate and plead with you, in the Lord Christ's Name and Stead, to be actually reconciled to God.

First,

First, I would open and represent to you, as I can, the Thing that I am to crave, the Reconciliation I would beg at your Hands.

Now here we may consider and distinguish a two-fold Reconciliation of us to God: The one we may call external and passive; being made for us, without us, but with respect to us. The other, internal and active; wrought in our Hearts, and acting there towards God.

I. Consider we the Reconciliation of us to God that is external and passive; made for us, without us, but with respect to us. Which is indeed the Mediator's atoning God for us; or God's Reconcilableness or Reconciliation with us, thro' the Mediator's Sacrifice and Atonement: even when God's Reconciliation to us thro' Christ is meant and intended, yet still the Holy Word calls it, our Reconciliation with God. As in this Context, tho in these Words, we are pray'd to be *reconciled* to God, yet in the foregoing Verse we are told, *That God was in Christ*, (not reconciling himself to the World, tho really he was so, but) *reconciling* us, or *the World, to himself*. He was so reconciling us, before we were born. So *Rom. v. 10. When Enemies we were reconciled to God by the Death of his Son*, we were introduced into God's Favour by his Son's Death. So *Eph. ii. 16. That he might reconcile both to God (both Jews and Gentiles) in one Body by the Cross*. *Col. i. 21, You hath he now reconciled in the Body of his Flesh*. This Reconciliation is achieved by Blood, by the Death of the Lord Jesus; it is the Love and Favour of God that is afforded to us thereby; and we are ingratiated and accepted with God, in the Virtue and Merit of our Lord's Atonement: and so by Virtue of the Divine Reconciliation, or of the Reconciliation of God to us, we are said to be reconciled to God. We are passively, relatively reconciled; our State

is alter'd, our Relation to God is chang'd ; we are not consider'd as in the Case and Condition of Enemies ; we are admitted and embraced as those to whom God bears Kindness and Good-will. Never, as I remember, is it said, that God becomes *reconciled* to us ; tho the thing intended thereby is sufficiently said. *He that believeth not, is condemn'd already, and the Wrath of God abideth on him ; but when he believes, he passes from Death to Life, is justify'd, and so has Peace, or Reconciliation, with God ; or (in sacred Language) is reconciled to God.*

Why Reconciliation is not ascribed to God, but only to us, may be worth the inquiring : whether it be, to intimate that we fell off from God, rather than he from us ; or that the Change that is made by Reconciliation is rather in us, or our State and Circumstances, than in him or his. Whatever the mysterious Reason may be, still our Admittance and Acceptance in Christ, is styl'd our Reconciliation to God. This may be call'd external Reconciliation, as being in or belonging to God, rather than us ; and passive, we being the Objects of it ; and also relative, it inferring a Change in our Relation to God, and being a Portion of relative Grace, as Justification and Adoption are ; nay, being, it may be, in some Sense, the same with Justification it self.

For in this Reconciliation of us to God, as our Persons are properly the Objects of it, and Change is made in our Relation and State towards God, so Guilt is here our Enmity and Alienation : The Guilt of Sin, upon our Persons, is here our Estrangement from God. This Guilt arises from, and is aggravated by, our inward Enmity (the Enmity of our Minds) to God. So that the Apostle might well magnify the Love of God on this Score, that *when we were alienated and Enemies in our Minds* (and consequently had a deal of external Alienation,

Alienation, a deal of Guilt separating us from God) then he *reconciled us to himself*; cured that Enmity, pardoned that Guilt, received us as dear to himself, that is, *was reconciled to us, thro' the Death of his Son*, Col. i. 21. Thus there is our external, relative Reconciliation; which is indeed no other than the Act of God's Will towards us, or the return of his Love to us, as procured by the Death of the Mediator, *thro' whom we have received* (and obtain'd) an *Atonement*, or reconciling Sacrifice.

Then II. There is our internal, active Reconciliation to God. The Reconciliation of our Minds, rather than of our States; of our Natures, and inward Dispositions to God. This Reconciliation removes and cures inward, active Enmity, that naturally possesses our Souls. This Reconciliation is effected and wrought by Grace, yet is our Duty as well as our Blessing, and is here call'd for, while you are intreated to be reconciled to God.

Now here we must consider, 1st. What this Reconciliation supposes and intimates.

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1st. Consider we what this Reconciliation supposes and intimates, what is noted to us by the Name and Notion of Reconciliation; and so

1. It supposes that there was once Conciliation and Friendship betwixt God and Man. Once there was mutual Love and Peace betwixt them: A friendly Spirit each bore to the other; for Reconciliation does but restore and renew antient Loving-kindness and Good-will. Once therefore, God was pleased with his Creature Man, and Man was pleased in and with his Creator God: This must needs be the State of innocent, uncorrupted Nature. Then could God with Complacency review this Globe of the Creation and all the Furniture of it, and accordingly pronounce it very good. It

was all very suitable to his Designs, to the glorious Platform he had in his own Mind, and to the Order and Place assign'd it in the Creation of God. Consequently Man was very good, good in his Office and Station; very agreeable to the relation he bore to the lower and to the upper World: Good, as it became the Master of the inferior Creation to be; good in his Relation to and Dependence on God: Naturally or physically good; excellent in the wise and curious Contrivance and Constitution of his Nature and Person: Morally and legally good; excellent as an intelligent, rational, voluntary, devoted Being or Subject of the divine Government: Consequently no Hater or Enemy of God. Had he been so, he had been far from being good; far from being acknowledg'd and approv'd by his Maker, as very good. There was good Accord, Amity and Friendship betwixt God and Man: And this Accord and Friendship consisted in two Things, (1.) In Agreement of Spirit: (2.) In mutual Conversation.

(1.) In Agreement of Spirit: The Spirit of God and Spirit of Man were eminently suitable to each other! how else could Man be furnish'd and beautify'd with the Image and Likeness of God? God was holy, so was Man; God was righteous, so was Man; the Law of God, which is a bright Representation of the divine Nature, was written, or rather in-wrought, in the Heart of Man: Thence, while he follows these native Dictates of his own Heart, he must needs do the things that please God. He must be an Admirer and reverend Worshipper of his God. He must needs admire and applaud God's wonderful Care, and Love, and kind Designs towards him. How could he look to the Heavens, and not magnify and celebrate *his* Glory that shines there? how could he view the Earth and all its Riches, and not praise and glorify him,

him, whose all that Fulness is, and who made it and gave it for the Possession and Enjoyment of Man? how could he take notice of the divers Orders, Ranks, and Kinds of fellow Creatures, Inhabitants of the same World with himself, and not admire the Wisdom that made 'em all, and the Bounty that prepared 'em for and bestow'd 'em on him? What Love and Gratitude must warm and animate his holy Breast, at the sight of so spacious a World, so richly furnish'd, so splendidly beautify'd and adorn'd? Could Angels with Devotion and Delight take a Prospect of the rising World, and with Songs celebrate its Maker's Virtues and Perfections? and could Man, the Image and Glory of God, sit silent and unconcerned? How could that consist with Uprightness and Purity? Consist with the holy End for which he was then made? His Integrity and Holiness must needs carry in them, or with them, Love and Friendship to God.

(2.) In mutual Conversation : Such Conversation that imployes, displays, and perpetuates Love. God and Man once, in Complacency, convers'd together. God graciously condescended to visit Man, and was delightfully received by him. Pleasant and free must be their Communion, when there was no Sin, no Offence or Jealousy to interrupt their Converse. How intimate and familiar is God with Man when he bless'd him, and *said unto him, as speaking purposely and personally to him, Be fruitful and multiply ; replenish the Earth, and have Dominion over every Thing that moves on the Earth?* What unconceivable Conversation had God with Man, when he *took the Man*, (as if he conducted him) to the Garden he had planted for him? when he familiarly instructed and advertised him there? told him what Trees he should eat of, and what he should forbear? when he brought the several sorts of Animals to him, to see and acknowledge their

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their Lord, and to be sign'd for his, by the Names he should give them? when he brought the Woman, (the Glory of the Man) bestow'd her on him, and solemniz'd the Marriage-Contract? nay, afterward, when God came on another Account, it's said *they heard him walking in the cool of the Day*. Probably he was wont to come and walk in the Garden with him, if the Time of Innocence was long enough: Or, at least, might have walk'd with them, when he brought them into the Garden, shew'd them the Trees, and gave Orders concerning them. And O how delightfully might Man walk with God, when God so familiarly walk'd with him! How this Walking and Conversation of God's was perform'd, we know not; whether by any assumed Shape, or visible Glory, as on *Mount Sinai*, or by the Deputation of an Angel; but certainly sweet and pleasant it must be, and was suitably resented by Man. Agreeable was his Conversation, or he had not had so much of the Presence of God. Thus Conciliation and Friendship once there was betwixt God and Man, intimated in this Call of yours, *Be ye reconciled to God*. Do you return to old Amity, Love and Concord, that once interven'd betwixt God and Man! But

2. 'Tis intimated also that this Concord and Friendship is now broken. The antient Love and Peace is interrupted and gone. Aversion and Enmity take place and prevail. There's Enmity on God's side; he's offended, displeas'd, provok'd, proceeds to open Hostility, prepares Instruments of War and Death. Enmity on your side: To the implacable Enemy of God have you revolted. Alienated are your Hearts from the Life of God; to all Mankind, as naturally dispos'd, may the Mediator say, as once to his Auditors on Earth, *I know you*, I know the Frame and Completion
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of your Spirits, and particularly I know, *that ye have not the Love of God in you*, that ye are naturally disaffected to God, *John v. 42.*

Since 'tis Reconciliation you are solicited to, and Enmity is to be subdu'd, consider some things relating to the Nature and Power of this Enmity, with which you are infected; learn it, that you may both bewail and conquer it. Know then these few things concerning it; which may be term'd, *the Properties of this Enmity.*

I. That this Enmity was at first voluntary, and chosen: It began in a wilful Departure from God; an ungrateful lifting to the greatest Enemy of God. God indeed made Man upright, sincere in his Friendship with God; but he sought out many Inventions, many ways of offending God; and then many Devices to hide and palliate his Offence. 'Tis true, Man was deceiv'd, he was seduced into Rebellion by a Lye: But why did he believe that Lye? why was he caught and ensnar'd by it, when he had the plain Word of God against it? Certainly he soon became suspicious of God's Word and Truth; entertain'd an unfriendly Jealousy of the Divine Favour and Good-will; distrusted all the Demonstrations of God's Goodness, Love, and Friendship that were round about him, and could not but fill his Eye, as every where filling the World in which he stood. Notwithstanding all his Possessions and Pleasures, he began to think, and then conclude, that God envy'd him the Happiness he was capable of, and that the Tempter told him that Fruit would lead him to. This led him to lift up his Hand, and venture upon open Rebellion against his God, and Ingratitude to his Friend. Hence Love and Peace abandon his Soul; Enmity, Shame and Fear enter in their Room: Man hates and flies from God, as unsuitable to him now; dislikes,

dislikes, and dreads him as his Enemy, Judge, and Avenger.

2. This Enmity is now hereditary: 'tis natural to the whole Race; derived and propagated from Father to Son thro' all Generations; the whole Seed is tainted and infected with an hostile Disposition towards God; the First Man conveys his Enmity to all his natural Posterity, and to them it will descend any farther than it is cured by Grace: of this our common Mortality, or continual Tendency to Death, is both Witness and Wages. Death is the Mark that God has set upon it, the Token both of our Frame, and of his Resentment of it; of our Frame of Mind and Heart, that we are disinclined and disaffected to him; of his Resentment of it, in that he's resolved to treat us as Foes, and trample us down to the Dust.

3. The Enmity is also universal: being Hereditary to the Race, it must be spread over all Nations; no Age, no Country can be excepted: Well might the Mediator give Order to the Embassador, *Go, preach the Gospel, the Word of Reconciliation, to every Creature, to every receptive Creature in your World; to all that you can come at, there's none but want it: There is no Generation of the World, no Land or Corner of the Earth, where this Ministry and Message has not been needed, We pray ye be reconciled to God.*

4. 'Tis a total Enmity: total in reference to the Object, to all of God, to all, as his and belonging to him; total in reference to the Subject, to Man, who is all over alienated from God. We are at Enmity to all of God; at least, as his and belonging to him: Many things we may like and love, in which he is concern'd, and which bear some relation to him, as all things do; but we are not apt to love 'em for him, and for his relation to them. Who will love any thing for God, and for his Interest

terest therein, that likes not to retain God in his Mind and Knowledge? and how universally is this the Case of Mankind? The very Knowledge and Acknowledgment of God is a tedious irksome thing to them; they care not for the Remembrance of him. And 'tis an Enmity that infects the whole Man; the several Powers and Abilities of Man: *the Mind; Ye are Enemies in your Mind through wicked Works*: the Thoughts, Notions and Imaginations; which therefore need to be brought into subjection, and to be reconciled to the very Word of Reconciliation. And if Enmity dwell in the Mind and Imagination, it must needs possess and pollute the other, and inferior Faculties of Man; it will manage the Heart and Will, and all the Affections that flow thence. Out of the Heart continually proceed Streams of Iniquity and Impiety, that is, of Enmity to God; and thence the Body too will be employ'd in the War, and the Members thereof are made use of as Weapons of Unrighteousness, as offensive Arms in the unrighteous War against God. And therefore this must be part of our reconciling Intreaty, *O yield not your Members* (even the Portions of your mortal Body) *as Instruments of Unrighteousness*, as rebellious Arms in the Cause of Sin; *but yield your selves*, your whole selves, your Bodies as well as Souls, *to God*. O cease the War! throw down your Arms! and come, surrender your selves as willing to be reconciled to God, *Rom. vi. 13*.

5. 'Tis usually a growing Enmity, it increases with Time and Years: it must needs grow by continued Exercise and Practice; by a continued Resistance both of the Word and Spirit of Reconciliation, and by the continual Instigations and Fomenters it meets with in the World. This Enmity is continually encourag'd and fed by one thing or other, that is always ready at hand: As,

(1.) It's cherish'd by the Flesh: the Enmity of the Mind is cherish'd by the corrupted Flesh; it becomes thereby a sordid fleshly Mind, and is mightily prejudiced against God. The Lusts of the Flesh, are so many Aversions and Antipathies to God. The Flesh lusteth, and inclines against the Spirit, even against the Spirit of God; consequently against all the holy Motions, Instigations, Counsels and Dictates of God: A Mind bent upon polluted Flesh must needs be alienated from the holy God.

(2.) It's cherish'd by the tempting Allurements of the World; by all the Invitations of the pleasant, glozing Objects of Sense. These are Fuel to the Flesh, and inflame its Aversion and Alienation from God. The Honours, Profits, and Enjoyments of the World solicit Mens Minds, enslave and entangle their Affections, and draw them far away from God. The World therefore on this Account is stigmatiz'd, and proclaim'd a great Enemy to God. All that *is in the World*, the tempting, insinuating Glosses of the World, as *the Lust of the Flesh*, the Gratifications and Baits of inordinate Flesh, *the Lust of the Eyes*, the sacrilegious Inviters and Enchanters of the Eyes, and *the Pride of Life*, the Fomenters of a proud and haughty Life; these, as thus used and entertain'd, *are not of the Father*, are not of the Appointment and Ordination of God, our Father; they are contrary to him, and contrary to that Interest he should have in us, as having obliged us by such a World of useful Creatures, that should rather lead us to him, 1 John ii. 16.

(3.) Our Enmity is fomented by all the Powers of Darkness, by the Prince of the unseen Powers of the Air, the Spirit that works in the Children of Disobedience: he is Head of the Enmity and War; he set up his Standard in this World against God,
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drew Man to his Party and Side ; and ever since he is pushing on the War, as far and as fast as he can. He is continually blinding Mens Minds against the Word of Reconciliation ; continually hardning Mens Hearts against God, and against the Act and Work of Reconciliation ; he continually employs all Means and Methods to inflame the Enmity, and inspire you with an implacable Spirit towards God : He cries, Never yield, never give out nor submit, stand to your Arms, and to all the fiery Darts I have furnish'd you with, and when they are done I'll lend you more. As far as he hath Liberty, and is loosed out of Prison, he goes out to deceive the Nations, and to gather them together to Battle, against God, and all that are his, *Revel. xx. 8.*

(4.) 'Tis also much cherish'd by evil Company, by vain, loose, leud, debauch'd Companions. These are the Devil's Soldiers, by these does he maintain and carry on the War in the World ; they are continually suggesting something or other against God, against the Name, and Honour, and Reputation of God, disparaging and blaspheming his Glory and Majesty ; or against the Friends, the Companies and Armies of the Living God, despising and ridiculing them, as few, and mean, and foolish, and altogether contemptible ; or against his Work and Service, as impertinent and burdensom, and more ado than needs ; or against his Pay and Wages, as unseen, unknown, and not worth the looking after. Thus do they ensnare and inveagle Thousands, and encourage them in their Hostility against God : *Come, say they, let us lay wait, and ly in Ambush for these religious, these godly Folks ; let us swallow them up alive as the Grave, let us imitate the Devastations of the Grave ; and whole, as those that go down into the Pit, let us prepare them their Sepulchres.* These
are

are unwearied Promoters and Encouragers of the Enmity and War against Godliness and God.

Such is the Enmity, and such are the Cherishers of it ; from all these therefore are we to be withdrawn, and with them to fall out, in our Reconciliation to God. Thus 'tis suppos'd here, that there was Love and Friendship on our side towards God, and that now the Amity and Peace is interrupted and broken.

S E C T. VI.

This Reconciliation farther explain'd, by comparing it with its Contraries, its Counterfeits, its Kindred.

AND now we are to consider the Nature and Contents of this Reconciliation ; and to that End we may compare it a little with its Contraries, with its Counterfeits, and with its Kindred, or those holy Changes of Soul that are much the same with it.

I. Consider it in some Comparison with its Contraries, with those Frames and Dispositions of Heart and Spirit that are contrary thereto ; and so this Reconciliation is contrary to all Alienation and Aversion, *You that were sometimes alienated, hath he reconciled*, Col. i. 21. contrary to all Dislike and Disapprobation, *they liked not*, or approved not, *to retain God in their Knowledge*, Rom. i. 28. contrary to all Anger and Displeasure, *Dost thou well to be angry? to be angry with me?* says God to a displeased *Jonah*. And *David was displeased* because the Lord had made a Breach upon *Uzzah*, 2 Sam. vi. 8. contrary to all Loathing and Abhorrence, and *their Soul also abhorred me*, Zech. xi. 8. to all Irksomness, and Weariness of Company and Conversation,

sation, *Ye said also, behold, what a Weariness is it ? what a wearisome, tedious thing it is, thus to approach the Lord ? and ye have snuffed at it, ye have thereupon shewn your Contempt and Disdain ; you have despised the Lord, that is among ye, Num. xi. 20. My People would not hearken to my Voice, and Israel would have none of me, Psal. lxxx. 11. especially 'tis contrary to all Enmity and Ill-will, all Hatred, Malice, and Malignity towards God. Ye were Enemies in your Minds. I will ease me of my Adversaries, and avenge me of my Enemies, says God, Isa. i. 24. And, The Haters of the Lord should have submitted themselves, Psal. lxxx. 15. The sinful World is full of Haters of God, such as are malicious and malignant to him and his Glory, Rom. i. 30. All these Acts, Complexions and Dispositions, are contrary to this Reconciliation, and are cured thereby, so far it prevails.*

Then II. Consider we it in some Comparison with its Counterfeits, or with such things as poor Souls are apt to mistake for Reconciliation with God. Mistake they must, or how can they so generally fancy that they are reconciled to God ? something or other surely they must take for this Reconciliation, else how could they maintain any Peace in their own Minds and Consciences ? how could they wake or sleep under an Apprehension that they are unreconciled to God ? how could they follow the Affairs of Life and Time, under a Conviction that they are not at Peace with God ? O woe to the World because of Deceits ! Deceits that they put upon themselves ! Woe to self-cheated, self-deluded Souls ! They will not search and try their own Temper and Condition ! they will not seriously inquire after that great and sacred Change of Spirit that the Gospel does require, and is to produce. Rather than be at the Pains to

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make their Calling and Conversion sure, they'll venture on in the dark, and run on in Carelessness and Security, till the Light of another World awakens and torments them. O the Numbers of presuming, disappointed Souls ! such that reckon they have Oil in their Vessels, when indeed they have none ! that they are recovered and reconciled to God, when indeed they have none of his Love and Grace dwelling in them ! O how many are defeated, confounded and disappointed, when Death opens their Eyes, and presents them to the Bar of the All-searching Judge ! Consider we then what may be the Counterfeits of this Reconciliation, or may, by mistaken, inconsiderate Sinners, be taken in the room of it. Therefore,

1. Fanny not that your Insensibleness of Enmity is your Reconciliation with God. Possibly thou wast never convinced of thy Alienation from him, and Disaffection to him ; possibly thou never perceivedst the impiety and ungodliness of thy Heart, the unrighteousness of thy Life and Ways : Thou seest not, it may be, how thy whole frame and practice contradicts the Law and Word of God ; will it therefore follow that it is holy and good ? Thou art not sensible, it may be, of thy Distemper ; will it therefore follow that thou art not diseased ? Thou livest a Stranger to thy self, and to the disposition of thy own Heart ; thou understandest not the holy Affection that God requires and deserves, and then thou fancies thou are reconciled to him ; thou feelest not thy Deadness, Coldness, and Disinclination towards him, and then dost conclude that thy Heart is good enough. Thou hast not known thy self better than thou art, know'st not the Love the Gospel calls for, nor the Love that dwells in other Breasts, and so think'st that all is well, and that thy Heart is God's ; thou think'st that all the sacrilegious Love thou layest out upon the

the World and Creatures is but their Due, and but thy Duty, and so concludeſt, that thou art ſufficiently reconciled to God. Alas ! what Deceit is here ? When will it be proved that all your ignorant, unconſcious, inſenſible Souls are reconciled to God, or that your want of ſelf-acquaintance is an Argument of real Reconciliation ? Look to your ſelves then, poor unconvinced Sinners ! let not Blindneſs and Stupidity, want of Sight and Senſe, paſs for Evidence and Token of your Reconciliation and Rectitude towards God ! And,

2. Faſty not that the Temper which we uſually call Good-nature is your Reconciliation with God. Good-natur'd ye may be to others, and Enemies at the ſame time to God : Our Natures are not wont to be kind and friendly to him. Some peaceful, candid, generous Diſpoſitions are left in human Nature, for the more eaſy Management and Guidance of the World ; but 'twill be found that thoſe ſweeter and more lovely Diſpoſitions are averted and eſtranged from God. The Mild and Peaceful are at Variance with him ; the Meek and Candid are prepoſſeſſ'd and prejudic'd againſt him ; the Generous and Genteel are irreverent, ſordid and ungrateful to him. The ſincere and conſtant in their Love and Friendſhip, are not ſo with God ; they ſeek not his Company and Converſation ; they regard not his Covenants, or their Promiſes, and Oaths, and Vows to him. O the Enmity of the good-natur'd and good-humour'd World ! Pity that ſuch better Tempers ſhould be loſt ! Pity that they that are courteous and kind, affable and amicable to all about them, ſhould at laſt periſh for want of Reconciliation with God ! and yet how many are like to do ſo ? how many may we ſee in the World, even of theſe Characters, that are at the ſame time unmindful of him that made them, unthoughtful of his Benefits and Bonds, uncon-

cern'd about his Love, and about the Things that please him? Good-nature is often very bad, if compared with the Principles and Motives, the Measures and Designs by which it ought to act and be govern'd.

3. Think not that your Profession of the best Religion, or of the best Mode of Religion, is your Reconciliation with God. Thou art, by profession, a Christian; it may be, a Protestant; it may be, one of the strictest Pretensions among Protestants: Thou knowest, it may be, much of the Will of God, approvest Things that are excellent, being instructed out of the Law and out of the Gospel too, instructed out of the Word and Doctrine of Reconciliation, and yet thy Heart may not be right with God. Will thy Neighbour take thy Profession of Friendship to be Friendship indeed? or to be all that's requisite thereto? Thou pretendest to be one of the Reconciled to God, how does it appear? Words, and Gestures, and Professions, may be but Compliment. Thou art baptized into God's Name, hast thou presented thy self devoted to his Love? thou art baptized into the Mediator's Name, has he persuaded thee to be a hearty Follower of God? *Magus* himself *believed*, as being convinc'd of the divine Authority that accompany'd the Apostles and their Doctrine, and was also baptized into the Belief of that reconciling Doctrine, and yet he continued still in the Gall of Bitterness, and in the Bond of Iniquity.

4. Think not that thy commendable, moral Life and Designs are thy Reconciliation with God. Indeed the most holy Life and Designs, as they are most highly commendable, so may well be stiled *moral*; they are prescrib'd and guided by the more eminent part of the moral Law. But here I call thy Life and Designs *moral*, in the sense we usually speak of *Morality*, as relating only to the second Table

Table of the moral Law. To the mention of thy Life and Practice, I add thy Designs too; as supposing that thou dost indeed intend and design to be what thou art, and do what thou dost, in this Morality; thou designest to give every Man his Due; designest to be temperate, sober, chaste; to keep thy Hands from picking and stealing; to be true and just, honest and upright in all thy Correspondences and Commerce with Men: All this is commendable. And if at any time you hear Divines disparaging this Morality, you must know, that it is not to discommend it so far as it goes, but to blame it for its Defects, and for going no farther. It ought not to go alone, or be separate from that Sanctity, or sacred Morality, that is injoin'd in the first Table of the holy Law. It should flow from thy Regards to the first Command of the Law, which now calls thee to be reconciled to God. Reconciliation with God, should instigate and lead thee to all Duty towards thy self and all around thee. But these two, this Reconciliation, and this Morality, are too often separated: O that we could say, That all fair, honest, upright-dealing Men, are reconciled to God! That all that are not Knaves and Cheats, are recover'd to the Love and Liking of God! Alas! how many are Strangers to him? how many that can plead, *all these things have we kept from our Youth up*, when call'd to testify their Reconciliation and Love to God, go away sorrowful, and may be ashamed too of their boasting Pretences? The *Town-Clerk of Ephesus*, that appeases the Tumult there with such fair ingenuous Language and Proposals as these, *Ye have brought hither these Men, that are neither Robbers of Churches, nor yet Blasphemers of your Goddesses; wherefore if Demetrius and the Crafts-men which are with him, have a Matter against any Man, the Law is open, and there are Deputies* (Counsel learned

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learned in the Law) *let them implead one another ; but if ye inquire any thing about other Matters (than about Demetrius's Trade and Shrines) it shall be determined (opened and concerted) in a lawful Assembly.* Even this Person, thus discovering himself a Man of Integrity and Prudence, appears not yet to have entertain'd either the Word, or the Ministry, or Embassadors of Reconciliation.

5. Think not that thy eminent Knowledge and sacred Abilities are thy Reconciliation with God. The Lord Christ has received various Gifts for rebellious Men, some of which Gifts are indeed inconsistent with their continued, predominant Rebellion ; and are given therefore for this End, that their Rebellion and Enmity being slain, the Lord God may come and dwell among them ; but other Gifts there are that will consist with the habitual Rebellion and Irreconciliation of him that possesses them. The Lord can enlighten the Mind, without subduing the Heart : He can habituate and adorn divers of the natural Powers of Man, without sanctifying the Will and its Affections. He observes not the same Rule in distributing these Donations, as he does in conferring Things that necessarily accompany Salvation ; in conferring Things that accompany Salvation, he has regard to his eternal Counsel, designing that End ; he hath blessed us with all spiritual Blessings, *according as he hath chosen us in him : in distributing sacred Gifts and Endowments he has regard to the more extensive Good and Benefit of the Church ; the Manifestation (and manifest Exhibition, or Bestowance, of the more manifest Operations) of the Spirit, is given to every one to profit withal, even to profit others withal, 1 Cor. xii. 7. or he has regard to the Honour and Confirmation of his Gospel in the World ; That in every thing ye are enriched by him in all utterance, and in all knowledge ; even as the Testimony*
of

of Christ (as our Word that testifies of Christ) was confirmed, was attested by God, and seal'd, in you, and among you, 1 Cor. i. 5, 6. Are ye therefore enrich'd with all knowledge, with curious knowledge in all parts of Divinity; with all utterance, with a singular Skill to communicate your Knowledge to others; were ye enrich'd with Ability to work Miracles, or with such a Faith and Persuasion, concerning the present Will and Concurrence of God, as did accompany the Workers of Miracles; could ye prophesy, either foretel Things to come, or extraordinarily pray, or eminently preach in Christ's Name, or melodiously sing his Praises; could ye speak divers Languages, or readily interpret them when spoken by others; were ye furnished with any of, or all, these excellent, useful Abilities, yet fancy not that in them consists your Reconciliation with God. The repaired Love of God is something more intimate, more heavenly and lasting than these.

6. Think not that your Love and Zeal, for the Profession and Party you have adopted, is your Reconciliation with God. Tho your Profession may be good, and your Party Orthodox, yet your Love may be blind, and your Zeal without knowledge. How many that have themselves but little Religion, yet love to join to that Party that they take to be most religious? Either Religion has a visible Beauty and venerable Aspect, that draws their Eyes and invites their Company, or they have an Ambition, like that of *Ananias* and *Sapphira*, to stand fair in the Eyes of good Men, and carry a Reputation in some Church; or, one would think sometimes, that some hope to be saved for company, and because they have been Associates with those that are like to be saved. But beware, my Brethren! your Zeal for the Word of Reconciliation, for the true reconciled Company, for the

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Embassadors of Reconciliation, will not prove that you are really reconciled to God. The Apostle had reason to fear, that they who were once so zealous for him, that they could have pluck'd out their own Eyes and given them to him, were departed from the reconciling Gospel; which Departure, possibly with some (tho not with all) might be so large and long, as to shew that, notwithstanding their Zeal, they never had imbib'd the Grace and Spirit of the Gospel, and had never been, by the Power of it, thorowly reconciled to God.

7. Think not that your visible Attendance on religious Service is your real Reconciliation with God. You may compliment and flatter him; for a Pretence you may make long Prayers, *frequent* Sermons, put on the Garb of Austerity and Devotion; you may injoin your selves frequent Seasons of Fasting, may therein hang down the Head as a Bulrush, may addict your selves to divers Methods of Severity and Mortification; you may, in all visible Appearance, sanctify the Sabbaths, pay your Attendance on the Ordinances of God's House, may with your Lips, and Gestures, and Deportment, shew much Love, and yet your Heart be remov'd from God. O that the Sinners in *Sion* were not Hypocrites too! that they would not add Hypocrisy to their other Iniquities! O that our constant Auditors, and all that hang upon our Lips, and count any of our Voices pleasant as a lovely Song, were indeed rescu'd from their Enmity to God! O that all that readily rise up at the Rehearsal of their Belief *in God the Father Almighty*, all that reverently bow at the Name of the Lord Jesus, all that by their standing up proclaim their Assent to the Glory that is given *to the Father, and to the Son, and to the Holy Ghost*; O that all the visible Worshipers of God were heartily reconciled unto him!

8. Think

8. Think not that your occasional Repentance, or Regret for Sin, is your true Reconciliation with God. It may be some Sin or other has cost you dear, and has thereby extorted your Grief and Vexation; it may have wounded your Name, impaired your Health, imbezzled your Trade and Estate; it may have gall'd your Conscience, awakened your Fears, terrify'd you with its Hideousness and Aggravations; you may thereupon hate the Remembrance of it, be vex'd and fretted at your own Inconsiderateness and Folly; and in anguish of Spirit may wish over and over that you had never been master'd by it; and yet this may be the Issue of Self-love, rather than of Enmity to Sin. The poor Sinner, that by his Iniquity endangers his Life, repents that ever he committed it; but this argues his Affection for his own Safety, not his Reconciliation to God.

Such things as these are but Counterfeits of Reconciliation; and, if admitted in the room of it, will but cheat and deceive mistaken Souls.

But thus may the Nature of this Reconciliation be a little illustrated by its Counterfeits, or by such things as unwary Sinners take in the room of it.

III. Now it may be illustrated and open'd somewhat farther, by comparing it with its Kindred; with such sacred Changes of the Heart, or Dispositions of it, that are near a-kin to this Reconciliation; and dwell not only in the same Soul, but, it may be, are not much different from it. These sacred, saving Changes or Dispositions of Heart, are these, 1. Regeneration. 2. The effectual Call. 3. Renovation. 4. Conversion. 5. Sanctification. 6. Repentance. 7. Love.

1. There's Regeneration, or the New Birth; taken (in our present sense) for the Work or Change wrought upon the Soul, and not for the Act

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Act of the divine Spirit begetting it unto new Life. This holy Change is usually call'd Regeneration, from the Saviour's Discourse with *Nicodemus*, wherein he assures him, that *except a Man be born again, he cannot see the Kingdom of God*, John iii. 3. A New Birth there must be; something bred and brought forth in Man, that is superadded, and superior to our natural Constitution and Powers. A new Nature must be produc'd; a spiritual, heavenly, divine Complexion and Temper; such that will make Man more like to God, and will prepare him for a new World; a World, wherein the Light and Glory of God eternally shine. Now this Regeneration carries Reconciliation along with it; there's no regenerate Soul but is so far reconciled to God; yea, Reconciliation with God is the very Issue or Offspring of the New Birth. And the same habitual Change, or Work, upon the Heart, may be call'd either Regeneration or Reconciliation: *Regeneration*, as it denotes the Agency of some Cause superior to Man, that is the Author of this holy Production, who is there said to be the Spirit of God; and *Regeneration*, as it supposes one Birth, and denotes a new one, one different from the natural one; tho in some privileg'd Persons it may go along with it, or even go before it, who yet are, in order of Nature, to be consider'd as Sons of the first *Adam*, before they can be consider'd as Sons of the second; to be consider'd as Objects of the divine, natural Power producing them, before they are consider'd as Subjects of the divine Spirit's gracious Power regenerating them: 'Tis *Regeneration*, a being born *again* or *a-new*; for tho the Word *ἀνωθεν* may signify *from above*, and the Work is produc'd by a superior and celestial Agent, yet our Interpreters seem rationally to have render'd it *again*; it being very probable that the Saviour did, in his Discourse with his Visitant, use such a Word

Word as did apparently signify *again* or *a-new*; which appears by the Rabbi's Admiration and absurd Inquiry, *How can a Man be born when he is old? Can he enter the second time into his Mother's Womb and be born?* So 'tis Regeneration, a New Birth. 'Tis *Reconciliation*, as denoting the Disposition and Temper that is produc'd; a divine Nature, a Spirit or Heart for God, continually inclined, moving, turning, veering towards God. *The Fruit of the Spirit* (even of the regenerating Spirit) is *Love, Joy, Peace*; Love to God, Joy in him, and Peace with him, *Gal. v. 22.*

2. There's the effectual Call, or effectual Calling; usually thus styled *calling*, because generally made by a Voice, by the Voice and Words of Gospel Heralds, that bring an appointed Citation and Summons; *he sent out his Servants at Supper-time, to call them that were bidden*; to tell them by word of Mouth, and by an exalted Voice, that they must come, *Mat. xxii. 3.* And effectual Calling, because secret Power goes along with the Call: *Our Gospel came to you not in word only, but also in Power, and in the Holy Ghost, 1 Theff. i. 5.* God called me by his Grace, says the Apostle concerning himself; intimating certainly the victorious Grace that attended the Call he had from Heaven: Efficacy, and Success, is often intimated in the divine Call; *whom he did predestinate, them he also called*; to them *that are called* (not merely vocally call'd) *Christ is the Power and Wisdom of God, 1 Cor. i. 24.* Now this potent, effectual Call, produces Reconciliation to God, as the direct Answer thereto. *God hath called us to Peace*, says the Apostle on another account; to all the Reconciled may I say, God has successfully call'd you unto Peace, and into Peace and Reconciliation with himself. So intimates the Apostle, *Rom. viii. 28. To them that love God, to them that are the Called according to his Purpose.*

They that love God, and consequently the reconciled unto him, are the Called according to the divine Purpose, for that's the Purpose the Apostle plainly speaks of; tho *le Clerc* would have it *their own Purpose, Secundum propositum suum*, called according to their own Purpose. O sacrilegious Criticism! an Affront to the Text, and to the Purpose of God! How can the Apostle more clearly declare whose Purpose he means, according to which these Lovers of God are called, than by immediately adding, as he does, *For* (they are called according to God's Purpose, for) *whom he did foreknow, them he also did predestinate; and whom he did predestinate* (or fore-purpose) *them he called*. This Call is according to divine Foreknowledge, Predestination, and Purpose; 'tis a victorious, successful Call; for whom he so called, he thereupon effectually justify'd; so that effectual Calling produces, as the proper Effect of it, and Answer to it, Reconciliation and Love to God.

3. There's Renovation: The old Workmanship of God is deprav'd and spoil'd, and so must be restor'd and made new. This is but another Name for the same Thing. *If any Man be in Christ, he is a new Creature*, 2 Cor. v. 17. he is participant of a new Nature, a Nature suitable to the Design and Work of God, *who hath reconciled us to himself*. Consequently he is Partaker of a reconciled Nature; by Renovation he is recover'd to Reconciliation with God.

4. There's Conversion: This is but the same Work I am calling you to. Reconciliation is certainly your Conversion to God, and Conversion is your Reconciliation to him. Whenever then you are call'd to be converted, reckon your selves call'd to be reconciled to God. *Let the wicked forsake his way, and the unrighteous Man his thoughts, and let him return to the Lord; let him return and*
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be reconciled to the Lord, *Isa. lv. 7.* Sinners shall be converted unto thee ; they shall relinquish their Enmity, and be reconciled to thee : *Turn ye, turn ye !* O return and be reconciled to the Living God !

5. There's Sanctification also ; a Work we are call'd unto, and frequently mention'd in Holy Writ. This is either initial and begun, or progressive and advanced. Sanctification initial and begun, seems to be but the same with what have been already mention'd, Regeneration, Calling, Conversion, and Renovation. And thus it carries in it Reconciliation to God : No Sanctity without proportionable Inclination to God. Then Sanctification may be progressive and advanc'd ; an habitual, confirmed, radicated, exercised Holiness. And in this Sense it usually wears the Name Sanctification, and accordingly is commonly set after Regeneration and Justification too. This in all its Progress and Advances, carries also in it an advanc'd Reconciliation with God. Reconciliation will admit Degrees, and will grow as Sanctification does. Any of these Names may be given to this Reconciliation ; but when they are so, they denote it indeed (especially some of them) as the Work of God on us ; when the Name *Reconciliation* more immediately bespeaks it as our Office and Duty, and our dutiful Disposition towards God ; and so also do the following Names. Then,

6. There's Repentance ; a twofold Repentance there is, and is intimated in Scripture :

(1.) Such Mourning for Sin as accompanies the Servants of God all their Days ; a Repentance that does not change their general State towards God, tho it wounds and grieves their Spirit. *I rejoice not that ye were made sorry, 'twas not your Sorrow, as such, that I sought, and was the Object of my Joy) but that ye sorrowed to Repentance : I was glad that*

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that God was in your Grief, that his Law, and Name, and Glory were the Movers of it, 2 Cor. vii. 9. This Repentance must be the constant Companion of the Reconciled, and will be a Note of their Reconciliation.

Then, (2.) there is a Repentance that begins the State of Grace, and enters the Soul among the Saints of God : a Repentance unto Life ; a Repentance that introduces spiritual Life into the Heart, and intitles, by virtue of the divine Promise, unto Life eternal. This is the Repentance of which our Lord speaks, when he tells us that admirable News, that *there is Joy in Heaven over one Sinner that repenteth*, Luke xv. 7. This Repentance must needs be an universal Change, the Heart's Recovery from Sin to God ; and so it will prove the same thing with this Reconciliation : And the same Work and Motion of the Heart may be call'd either Repentance or Reconciliation. Repentance, as it more immediately intimates (the *terminus à quo*) the Thing from which the Soul departs ; Sin and its Adherents : Reconciliation, as it more immediately connotes (the *terminus ad quem*) the Being to which the Soul then unites and cleaves, *viz.* the blessed God. Repentance is our falling out with Sin ; which we cannot do, but at the same time we fall in with God : As 'tis one and the same Motion of the Traveller, by which he leaves his Inn behind, and hastens Home. As oft then as you are call'd to Repentance, conceive yourselves call'd to Reconciliation with God : Repent and be reconciled ! Then,

7. There is Love : This is more apparently the same with Reconciliation, only Reconciliation intimates, that once there was a Failure and Defect of deserved Love ; but all Reconciliation must include Love ; and what is a Return to Love, after Alienation and Enmity, but Reconciliation ?

Thus

Thus we see how Reconciliation agrees with other sacred Changes, or Dispositions of the Soul; or rather, how one and the same Work and Complexion of Soul may sustain divers Notions and Denominations.

SECT. VII.

The Nature of this Reconciliation more particularly described in its several Parts.

NOW look we a little more intimately into this Reconciliation, and consider the Nature, the Acts, and Contents of it. O that some reconciled Soul might, from good Experience, represent it unto you! O that some able Minister of Reconciliation might so open it to you, as to take you thereby, and lead you sweetly and successfully into actual Reconciliation with God! O that the God of Peace would teach us what it is to be at Peace with him, and would guide our Minds into the Knowledge of it, and at the same time our Hearts also into the Possession of it!

This Reconciliation then must certainly include (more immediately or remotely) these Particulars:

I. That you be sensible of your Alienation and Enmity. How else will ye seek to be reconciled? O see your Aversion and Enmity to God! without this, my Mediation with you will have no due Effect, and will do you no good. And who is thus sensible of this? O the Blindness, as well as Malignity of Souls! Have you ever seen and felt your Alienation and Estrangement from God? Have ye ever perceiv'd the Frowardness and Opposition of your Spirits towards him? or is it not for want of this, that I have hitherto spoken, and am like to speak
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in vain? Is it not for want of this, that you are ready to conclude, both the Text, and this insisting upon it, as needless and impertinent? *Be reconciled to God!* Why! what's this to us! (are ye not ready to say) Who's an Enemy to him? surely you are mistaken in us! wherein do we discover any Disaffection or Antipathy to God? are we not Christians? have we not been baptized into the Name of God? are we not constant Attenders upon the Church, upon the Church's Prayers, and the Word of Reconciliation? why then do ye preach to us, *be reconciled to God?* Go, preach it to heathen Nations! preach to *Jews* and *Mahometans!* to those that know not God, and call not upon his Name! but preach not to us, *be reconciled!* we are reconciled already, or rather, know not the time when we were Enemies to God: And so I thought. Reconciled you are, but see no room or reason for Reconciliation. How then does your Reconciliation appear? Why, we are Christians. Be it so. But had the Apostle, think ye, no need, or no reason for preaching this Reconciliation to the Christian Church at *Corinth*? Have not professed Christians need of Reconciliation with God? You are Christians, ye say, but it may be you are but almost Christians, Christians by the Halves. And is it not thro' Enmity to God, that you are merely almost, and not altogether Christians? You are baptized, you say, but whence is it then, that you so miserably forget and slight your Baptism? your baptismal Dedication to the blessed God? whence is it, that you live not to that God to whom ye have been baptized, and by Baptism devoted? Is not this thro' Enmity to God? You attend upon the Church, and upon the Word of Reconciliation sounding there; but whence is it that ye are such dead Professors in the Church? and that the Word of Reconciliation has done ye no more good? Is it not

not because of your Alienation and Enmity to God? The things ye alledge to prove your Reconciliation to God, will, I fear, in their Consequence, prove the contrary: O see your Aversion and Distance from the God whose Name ye profess! *Son of Man*, says God, *cause Jerusalem*, even my Church and the Members thereof, *to know their Abominations*; convince them of their hateful Departures from me. Let them see their natural and affected Enmity, or I expect no Reconciliation and Recovery, *Ezek. xvi. 2.*

2. That you be seriously affected with the Sense of Alienation from God. Can'st thou discern it, and yet not be moved thereat? does it not make any Impression on thy Breast? hast thou no smarting Resentment in thee, no Reflexion on thy self, upon this account? or dost thou think thou oughtest to have none? What! an Enemy to God, and never moved at it! what! unreconciled to the Almighty, and yet not shrink at it, nor bless thy self against it! Canst thou be so stupid and so harden'd! what sort of Passion and Motion, dost thou think, should spring in thy Heart and Bosom, upon such a Sight and such a Conviction? Should it not be a Motion of Fear, of Shame, and bitter Resentment? Poor Soul! art thou an Enemy to God! how canst thou look him in the Face? how canst thou forbear being asham'd and confounded before him? Should it not be a Motion of Grief and humble Lamentation? should not thy Soul mourn, that thou art alienated from God? that there is in thee an Enmity to so good, so great, and honourable a Majesty as he? should not thy Heart be contrite and broken for this? should not this be the Load and Burden of thy Mind and Thoughts? *I have surely heard Ephraim bemoaning himself*, says God, even idolatrous *Ephraim*, that so grievously revolted and rebell'd; I have heard him bemoaning
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himself and his Perverseness thus, *Thou hast chastised me*, hast taken me into thy Hand, and corrected me for my Revolts, *and I was chastised*, long and sharply chastised; yet, under the Chastisement, have I behaved my self *as a Bullock unaccustomed to the Yoke*, as one untamed and rebellious; loth to yield, and loth to submit to thee; and therefore I must call and cry, *Turn thou me, and I shall be turned!* put forth thine Hand, pour out thy Grace, reconcile me to thy self, to thy Ways, and to the holy Designs of thy Chastisements, and I shall be reconciled; *for thou art the Lord my God*, to thee I ought to be reconciled. It may well be my Humiliation, Grief and Shame, that I have been so little reconciled to the Lord my God. *Surely after that I was turned*, turned to the sense of mine Iniquity and Rebellion, *I repented*, I regretted, and mourn'd it with bitterness of Heart; *and after I was instructed*, enlightned to see my Spirit and my Course, *I smote upon my Thigh*, I was surpriz'd and amaz'd at the View of my Enmity and cursed Departure from the Lord my God: *I was ashamed, yea, even confounded, because I did bear the reproach of my youth*, the Tokens of that Hostility whereby, in my Youth and early Days, I had reproached my God and my self too, *Jer. xxxi. 18, 19.* O be affected with the Sense of your Alienation from God!

3. That thereupon you entertain good Thoughts of God. In order to Reconciliation, your Opinion or Judgment of him must be alter'd and rectify'd: There must certainly be some Misunderstanding betwixt ye; 'tis that begets or cherishes Disaffection and Discord, and that Misunderstanding must needs be on your side; for God knows all things perfectly, and is willing (notwithstanding his perfect Knowledge of the Case) to be reconciled to you; 'tis you then that are prejudic'd, and by Prejudice

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judice kept at an ungrateful Distance from him : Ye are ignorant of him and his Excellencies, ignorant of his Nature, of his Perfections and Beauty ; ye have not a just Apprehension of his Counsels, Designs and Proceedings. Did ye know him better, certainly you would be better dispos'd and affected towards him : In his Light you would see Light, his marvellous Light would certainly incline and attract your Souls ; but ye are possess'd with false Surmises and Conceptions concerning him ; you take up a Judgment of him, such as arises from the Darkness, Error, and Carnality of the Mind ; such as is suggested by a vain, foolish, sensual, frothy Heart. *Thou thoughtest that I was such a one as thy self*, says God to his Adversary, *Psal. l. 21.* or such as is admitted and propagated in a deluded World, and by ungodly Companions, or hinted, it may be, by the Devil himself, the great Enemy and Opposer of the true Knowledge of God. But so it is, a deceived Heart turns thee aside ; erroneous and false Conceits maintain thy Aversion and Estrangement from God. See then that thy Apprehensions of God are just, and right, and true. O know him ! view him ! learn him ! He clothes himself in all the Beauty of his Works, in all the Light and Purity, in all the Love and Wisdom of his Word, that thou mayst discern him, and discern him as one altogether lovely, and worthy of thy Reconciliation. *O acquaint thy self now with God !* come near and take a Prospect of his Glory ! look somewhat nearer into his Nature and Attributes ! *and so be at Peace*, enter into Reconciliation with him, *Job xxii. 21.* Entertain good Thoughts of God.

4. That you entertain Good-will and loving Inclinations towards God : The Mind must affect the Heart ; and Reconciliation demands an inclined, loving Heart, or it demands nothing. O that the

ingenuous, free Disposition of your Spirits may be towards him ! What is it that has turn'd you aside ? why is the Door of your Heart bolted and barr'd against him ? Is any Thing more amiable than he ? or are ye so absurdly evil as to be set in Contradiction to Goodness it self ? This is the Embassy on which we come, the Mediation we have to pursue, that you would return to the Approbation, and Good-liking, and Love of God. Haters of him ye have been ; ye have return'd him much Disaffection and Hatred for his Good-will ; O return to the Love of him ! 'Tis the grand Obligation and Duty of Nature that we crave : 'Tis the Observance of the great Command that we call for and challenge : O love the Lord thy God, with all thy Mind, and all thy Heart ! This Love has been broken off and intercepted : Rivals have risen up, and have enticed away this Love ; yea, in thy cursed Alienation from God, thou hast foolishly lavish'd it out on every Vanity and Trifle. O how many fordid things have embezzled and consumed it ! re-collect the Remainders of thy Love, and present them unto God ! cashier the Idols that have been set up in his room, and let the blessed God possess the Ardour and Affection of thy Soul ! O that the God of Love may be admitted to thy Favour and thy Love ! may the God of all Grace find Grace in thy Sight ! Entertain Good-will and kind Inclinations towards him !

5. That you willingly return to all your Relations to, and Dependences on God ; own and acknowledge all the ways in which ye are related to him, and acquiesce therein. Enmity cannot cancel your natural Relations to God, but it makes ye dissatisfy'd and discontented with them ; ye care not to own divine Proprieties and Dues ; are ready to say in your Hearts, who is the Lord, that we should submit to him ? But Reconciliation quells
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this Dissatisfaction and Discontent ; it will teach ye Consent unto, and Content with, your Dependence upon God. You will be glad to be his, and his in all the ways that flow from your Subordination to him. A Subject's Reconciliation to his Prince, includes his Reconciliation to the State and Office of a Subject : A Servant's Reconciliation to his Master, imports his Reconciliation to the Relation, Place, and Duties of a Servant, and accordingly he returns thereunto. When the Apostle writes to *Philemon* to be reconciled to his Servant *Onesimus* (as he does in his Epistle to him, *ver.* 10, 12.) as he expects that *Philemon* should return to the Office and Place of a Master, so he expects that *Onesimus* should sit down satisfy'd with the Condition and State of a Servant. So must it be with you in your Reconciliation to God : You must be reconciled to him as to a God, and consequently to all your inferior Relations and Subordinations to him : With Satisfaction of Mind acknowledge your selves his ; his on all the Accounts that intelligent, noble Creatures can belong to their Creator and Lord. Be pleas'd that you are his Creatures and Workmanship, the Monuments of his Power, and Goodness, and Skill ; that ye are his Propriety and Goods, and are more entirely his than any one's else. Rehearse with pleasure the *Psalmist's* Acknowledgment, *It is the Lord that made us, and not we our selves ; we are his People, and the Sheep of his Pasture.* We are his Subjects, born in his Kingdom and Territories, and, by Nature, owe Submission to his Dominion and Government. We are his Preserved and Maintained ; his Beneficiaries, continually loaded with his Benefits and Favours ; and blessed be the Lord, who daily loads us with his Favours ! blessed be the God of our Salvation ! Be reconciled to all your Relations to God.

6. That you seal your Consent to all your Relations, by entering into solemn Covenant with God, Reconciliation should restore us to the same State we were in before the Enmity began. Before the Enmity began we were in Covenant with God; under an Agreement to pay all Subjection to him, and to receive Life as the Reward of our continued Subjection and Obedience. We then seal'd our Consent to the Relations we bear to God, by a free Acceptance of his Covenant; and so should we now. A new Covenant is prepared of God, and put into the Hands of a Mediator: A Covenant prepared and fitted for Reconciliation: A Covenant containing all that God expects from us, and all we need receive from him in order to an immortal Blessedness. Let your Hearts now solemnly consent to the whole of this Covenant. Consider it! the Demands of it, and the incomparable Promises! the Equity and Justice of the Demands! the rich and perfect Blessedness presented in the Promises! Then enter your Hearts and Wills, and subscribe your Names. Could *Job* say, *My Desire is, that the Almighty would answer me*, and let me know wherefore he contends; for he knows my Crimes, and does not mistake my Case; and that *mine Adversary* (tho it be God himself) *had written a Book*, even of Accusations against me: *Surely I would take it upon my Shoulder, and bind it as a Crown to me*, *Job xxxi. 35, 36.* And will not you do thus with the Covenant of God, the Covenant of Reconciliation? will ye not take it upon your Shoulder, or lay it in your Bosom? will ye not bind it as a Crown upon your Head? Shall it not be as a most valuable Book to you! That's the Book by which you must be justify'd, and admitted into eternal Favour and Complacency with God. In consenting thereto, you recognize and avow all your Relations to God, you avouch your Reconciliation

liation to him and to them ; this then must be the Transaction of all that are travelling to the Land of Peace. *They shall ask the way to Sion* (to the Habitation of God) *with their Faces thitherward*, (as being fully bound for that Place) *saying, Come, let us join our selves to the Lord*, we have been separated long enough already, let us return and be reconciled, and in our Reconciliation let us join our selves to him *in a perpetual Covenant, never to be broken*, Jer. l. 5. Wonder not that God calls the Reconciled to solemnize such Covenant with him : For, 1. As he loves them, so he is pleas'd to see the Token and Testimony of their Reconciliation and Love to him : The Lover is always pleased to see Assurances of Love in the Party beloved. My Friend's Love is as dear to me as my own is pleasant. O the delightful Intercourses of Love betwixt *Jonathan* and *David* ! How sweet to *Jonathan* to receive repeated Pledges of *David's* Love ? And *Jonathan* caus'd *David* to swear again (one Oath of Friendship would not satisfy his eager Love.) He must swear again, *because he loved him, and loved him as his own Soul*. One would think the Prince should have repeated his own Oath, as the Expression of his own extraordinary Love, and because his own Love was most likely to be suspected by the Shepherd ; but, instead of that, he demands the plighted Troth from *David*, and that *because he loved him* ; and thereupon loved to see the Ratification of his Friend's Love to him. God loves you that are willing to be reconciled, and in Gratification of his Love, demands the Evidence of yours ; demands your Oath of Friendship, and solemn Consent to the Covenant of Reconciliation. And, 2. He would thereby the more firmly oblige and tye you unto himself : He would have you engaged never to fall out with him, and forsake him more : He would hold you the more firm and

stedfast to himself, by the Bond of your own Covenant and Promise : *I have opened my Mouth unto the Lord, says Jephthah, and I cannot go back*, must not withdraw from the solemn Vow I have made unto the Lord, *Judg. xi. 35.* Your Reconciliation must include your Entrance into League and Covenant with God.

7. That you resolve thereupon to lay down all Arms of Hostility and Rebellion, you'll maintain the War no more, you'll fight against him no more, as you have done, by your beloved Sins and wicked Works. The War has been open and visible ; the malignant Soul draws the Body into the Fight, and employs it, and all the Forces of it, in Acts of Hostility against God. All the Members are exercis'd in Opposition to him ; *they set their Mouth against the Heavens*, as if that were their battering Cannon, whereby they would beat down the Heavens, and the God that dwells there ; *their Tongue walketh through the Earth*, with that voluble Instrument they trample down all Things sacred on Earth, *Psal. lxxiii. 9.* The Eyes and Ears contribute to the War, and continually admit new Troops of hostile Recruits into the Garrison of the Heart. *Their Throat is an open Sepulchre, the Poison of Asps is under their Lips ; their Mouth is full of cursing and bitterness*, against the Servants and Confederates of God ; *their Feet are swift to shed their innocent Blood*, *Rom. iii. 13, &c.* Thus all the neighbouring Powers are prest to serve in the unholy War ; the War against God : But in Reconciliation all these Arms of Rebellion must be laid down ; these Forces employ'd another Way ; even for him, and for his Service, against whom they were used before : God is then the Governor and Disposer of them all. *Neither yield ye your Members, any Parts or Branches of your Body, as Instruments of Unrighteousness*, as Arms and Weapons in an unrighteous

righteous Cause, in an unrighteous Conflict and War ; *but yield your selves to God*, lay down these Arms, and present these Bodies, and all their Forces, unto God ! and *yield your Members*, even all the corporeal Organs, *as Instruments of Righteousness*, as Arms of Religion, in and upon your Reconciliation to God. So Sin and Enmity shall not reign any more in your mortal Body, or in the Parts and Organs of your mortal Body, that you should obey it in the Lusts thereof, *Rom. vi. 13.*

8. That you resolutely break off all contrary Friendships, all Confederacies contrary to your League of Reconciliation with God ; otherwise it will be but a pretended, hypocritical Reconciliation. Ye cannot serve two contrary Lords, or contrary Confederates, both God and *Mammon* too. Your Reconciliation with God must proclaim War with all that are not his, or are contrary to him ; as indeed, in the Case of this War, all that are not for him are against him ; as they say, in reference to God, *Let us break his Bands asunder, and cast his Cords from us* ; so must you say in respect to them, *We'll burst their Bonds asunder*, all the Bonds they have laid on us ; and we will cast all their Cords away, all the Bonds by which they would detain us from our God ; we'll be bound and held by them no longer ; we'll break our League with Sin ; Sin shall not have Dominion over us ; it has domineer'd too long already : We will not obey it in its Lusts and Demands any more. Our Covenant with Death shall be disannull'd, our Agreement with Hell shall not stand ; we have acted as Confederates with the Devil, he has cherish'd our Enmity to God, and we have loved it. We have gone on therein, as if we had contracted to do him all the Service we could ; but we see his Designs and Wiles, and will be guided and manag'd by him no longer. The World shall not have that Interest

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Interest in us as it has had. O at what a distance is it from God ! how long have we serv'd it, and how far has it separated us from God ? it shall be our adopted Friend no longer : Evil Company shall fetter us no more. They have fomented our Hatred and Spleen against the God of Peace and Love ; but they shall do it no more. *Depart from us, ye evil Doers, ye hateful Workers of Iniquity ! ye vile Promoters of Wrath and Rage against God ! be gone from us ! for we are resolv'd to keep the Covenant and Commandments of our God !* *Psal. cxix. 115.*

9. That you willingly and kindly accept his Reconciliation with you. 'Tis no small part of our Reconciliation with God, to accept his Reconciliation with us ; to accept the Love, and Favour, and Grace he offers. This is the Voice and Call of the Gospel, to accept the Mercy and Blessings God hath provided and prepar'd. Our Acceptance of his Christ is our Faith ; our Acceptance of his Love, is our Reconciliation and Return to Love. *The Man that hath Friends (saith the wise King) must shew himself friendly ; and must particularly herein shew his Friendliness, in receiving and accepting the Kindness of his Friends, Prov. xviii. 24.* Herein must your Friendship appear, and very much consist, in gladly receiving the Good-will and Love of God. Thankfully embrace the Mercy and Peace he offers you ; here is Enmity, that the World will not be beholden to God ! here is the Pride of Friends, that they will oblige, but care not to be obliged ! here is the Complaint of God, that the World will not receive the gracious Provisions he has made ! the Honours, the Blessings, the Love-Feast he has provided ! He has made a great Supper, a sumptuous Entertainment for his Friends. He sends out his Servants to call to Friendship, and to the Supper of his Friends ; but Mortals will not come ;

come ; they will not accept the Entertainments of his House, the Provisions of his Love and Grace. This is an alienated Spirit indeed, contrary to the Glory and Grace of God : This must not, cannot be the Spirit of the Reconciled ; ye must be reconciled unto his Grace, reconciled to the ample Demonstrations of his Grace. Let him triumph in his Love, and in the Power of his Reconciliation towards you ! Submit to royal, reconciling Grace ! This seems no small part of the Apostle's Design in these Words, *be ye reconciled to God !* God was reconciling you ; yea, he was in his Christ reconciling you to himself. Now then, be you reconciled to God ! do you gladly embrace the Reconciliation prepar'd for ye, and propounded unto ye ! concur with God, and with his gracious Designs, in entertaining this Reconciler, and this reconciling Grace that he hath ordained for ye, and now offers unto ye !

10. That you acquiesce and rest in the Love of God, in his Reconciliation and Love to you ; rejoice in the Possession, and in the Assurance of it. This is a considerable Degree and Portion of Love and Friendship, to rest in, and depend upon, your Friend's Love. The Reconciliation is not complete, as long as Suspicions and Jealousies remain. Please thy self in the Love of God ! *They that know thy Name, know the Goodness and Greatness of thy Name, will put their Trust in thee,* will, with holy Confidence, trust thy Power and thy Love, *Psal. ix. 10.* Content thy self with divine Reconciliation, as a most excellent Portion and Happiness ! What a Lover and Friend hast thou ! *Thy loving Kindness is better than Life,* better than all the Sweets of Life ; nay, Life is nothing, but in order to the Enjoyment of thy loving Kindness ; *therefore my Lips shall praise thee,* my Lips shall speak the Satisfaction of my Heart ; shall praise thee as my reconciled God, in whose loving

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Kindness I can gladly rest. To thee I come, as the Centre and Satisfaction of my Soul. *Return to thy Rest, O my Soul!* return to thy Rest in God! from him hast thou wander'd all the Days of thy Enmity. O be now reconciled! and in thy Reconciliation return to thy Ease, Quiet and Content in God! So it was before Enmity began; so let it be again. *He hath dealt bountifully with thee:* Bountifully indeed, in the wonderful Preparation he has made for thy Reconciliation. Delight therefore thy self in him! Rejoice and bless thy self in the Contemplation of his Reconciliation and Love! how excellent is his loving Kindness! how great is his Goodness! how great is his Beauty! Blessed are all they that are reconciled to him, and that because they have his Heart, and the Treasures of his Love and Goodness! Such is the Reconciliation we owe to God; such are the Contents of it, unto which we are call'd by the Word and Ministry of Reconciliation.

S E C T. VIII.

This Reconciliation farther described by its Properties.

BUT for the farther Opening and Illustration of it, we may take notice of some of the Qualifications or Properties of this Reconciliation: As,

1. It must be a judicious Reconciliation; a Reconciliation founded upon Counsel, and the best Judgment thou canst make of Things; thy Understanding and best Sense must lead thee in it: As 'tis Ignorance that feeds thy Enmity, 'tis Knowledge must carry thee to Reconciliation, Wisdom and Prudence must determine thee to it; thou must

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see that 'tis thy Honour and Advancement, thy Happiness and Interest, to be reconciled to God: 'Tis the best, the wisest, the noblest thing thou ever didst. Thou must see that without it thou art lost, and must perish for ever. Woe, eternal woe to all the unreconciled to God! The young Extravagant that was fallen out with his Father, and his Father's House, came at last to his Wits, *he came to himself*. Distracted Fool, to fall out with so indulgent a Father! But being return'd to Reason and Sense, he argues the Case with himself: *How many hired Servants of my Father's have Bread enough and to spare? his Servants are better provided for than I his rebellious Son: I perish with Hunger*; how sad are my Circumstances in this my ill chosen Distance from my Father's House? I see it is my Interest and Salvation to return home and be reconciled to my Father, *Luke xv. 17*. Your Discretion and Judgment must lead you to Reconciliation with God.

2. It must be a sincere, cordial Reconciliation; the Heart must be in it, and must therein be carried to God, and fixed on him: *Thou shalt return to the Lord thy God, with all thy Heart and with all thy Soul*, thy Heart and Soul, guided by the Light of the Mind, must be reconciled unto him, *Deut. xxx. 2*. Thy Heart has been alienated, and is the Seat of Enmity; 'tis that must be restored, and by Reconciliation fixed on God: *My Heart is fixed, O God, my Heart is fixed*, even fixed on thee; it has long been unstable, unsettled, and loose; it has wander'd and rov'd up and down, seeking Rest and Peace here and there; but now it returns and settles on thee. This is what the Lord Christ calls for, that in Reconciliation you would yield your Hearts to God. Therefore it must be a spontaneous, free Reconciliation, not constrain'd by Fear and Dread; not such as you unwillingly, and with

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Reluctance enter into because you cannot help it, and the Terror of your Adversary enforces it. It must not be a feigned, dissembled Friendship, extorted merely by Dread, and a Spirit of Bondage, tho that may sway some to a pretended, external Reconciliation ; *say to God, how terrible art thou in thy Works ?* he sometimes puts on a sensible Terror, makes his Dreadfulness shine in his Works : *Thro' the Greatness of thy Power, and the terrible things accomplish'd by thy Power, shall thine Enemies submit themselves to thee, yield feign'd Obedience to thee* (says the Margin.) Thy awful Power will make them afraid, and thence they will come and compliment, and fawn, and flatter, and pay pretended Respects to thee, *Psal. lxvi. 3.* This is not the Reconciliation that either God will accept, or the Lord Christ will be content with ; your Heart and Soul must be in it.

3. It must be a predominant Reconciliation ; it must preside over, and govern all other Friendships. All other Loves and Bonds must be broken, rather than this Reconciliation either prevented or violated : The Bonds of Nature, contracted Affinities and Familiarities must yield, and give way to Reconciliation with God ; all must be renounc'd and abandon'd that would hinder or interrupt it. The God of Love must be nearest to thee, and must have most of thy Love. The strong Affection that ties thee to Parents, to a Yoke-fellow, to Children, to chosen Companions and Familiars, must stoop and give place to this royal Reconciliation.

*My Bosom Friend, if he blasphemeth thy Name
I will tear thence his Love and Fame.*

Herbert.

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He that sets up any thing in competition with God and Reconciliation with him, is not worthy of him, nor worthy of that Happiness that is in his Love. Friendship with the whole World must vail to his; nay, thou must fall out with thy own self, and be an Enemy to that Heart and Nature of thine, that is an Enemy to him. Thou must hate thy self so far as thou hatest God; thou must employ constant Hostility towards those Lusts, Inclinations and Affections of thine, that will not bow, and stoop, and be reconciled to God. Mortification and Crucifixion, must be the Lot and Share of all the earthly Members that stand out in Opposition and Rebellion against God. A Right Eye must be pull'd out, a Right Hand be cut off, the Body of Sin must be stifled and extinguish'd, the natural Body must be tamed and kept in Subjection, that this divine Reconciliation may not be hinder'd or infring'd. This Reconciliation must domineer in the Soul, and preside and prevail over all other Loves and Friendships whatever.

4. 'Tis a growing Reconciliation; we are to grow therein, as long as we are in the World. 'Tis not like to be perfect here, any more than Love and Peace are; still there will be Remnants of Enmity and Alienation to be eradicated and extinguished; still must we be more and more reconciled to God, and to all the ways of God; still will there be room for Mortification of Disaffection and adverse Affections; still room to be advancing farther in our Acquaintance, Friendship, and Conversation with the God of Love. Alas! how little have we herein attain'd? O the Condescension and Clemency of the blessed God, that will reckon any of Mankind to be reconciled to him, when there is in the best so much Unkindness and Unconstancy, so much Unbelief and Unfaithfulness in departing from the Living God! O what need we have to
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be growing more hearty and strong, more fervent and stedfast in our Reconciliation with the Holy One, till we come to the World of perfect Union, Friendship, and Enjoyment !

5. 'Tis a perpetual Reconciliation, an everlasting Friendship ; it must be design'd and determin'd for Eternity. It must be like the Mediator's, like his who intreats this Reconciliation of you, whose Love was so permanent and constant, that having loved his own that were in the World, he (notwithstanding all their Faults and Falls, both past, and foreseen, and foretold) loved them unto the End. Such must your intended Reconciliation be, unbroken, uninterrupted ; however God carries it to you, whatever be the Face of his Providence and Dispensation, this must be your Intention : This God shall be our God for ever and ever. An everlasting Covenant is the Covenant of Reconciliation ; of everlasting Life is the Mediator of it ; of everlasting Virtue is the Blood of it ; with an everlasting Desire and Design must you by it be united to God. Ask ye therefore the way to *Sion*, where God is to be enjoy'd, with your Faces thitherward (having turn'd your Backs upon the World) and say, Come, let us join our selves unto the Lord in a perpetual Covenant, in a Covenant of everlasting Reconciliation and Peace, that shall never be forgotten, *Jer. l. 5.* Then,

6. 'Tis the Reconciliation of Unequals, of Parties vastly distant and different from each other ; distant not only on the Account of mutual Enmity and Alienation, but on the Account of vast Disparity and Disproportion of Nature ; 'tis the Reconciliation of Finite and Infinite, of Finite Man to the Infinite God ; the Reconciliation of us (of us sinful ignoble Mortals) to the incomparable God, for *who in Heaven* (among all the glorious Ones there) *can be compared to the Lord ?* even to this Lord,

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Lord, to whom we are to be reconciled? *Who among the Sons of the Mighty* (among all the Potentates on Earth) *can be likened unto God!* O glorious Reconciliation that is to be made to this mighty one! the Reconciliation of poor, contemptible Things to the blessed, unbounded Majesty! The Consideration of this Reconciliation (of Reconciliation to so high and happy an One) will shew us *some other Qualifications or Properties* belonging thereto. As thereupon,

1. It may well be a shameful Reconciliation. Who can here understand me as meaning such a Reconciliation as of which we may well be ashamed? Can such a Thought attend the Mention of Reconciliation with God? God forbid! But it is a Reconciliation that well may strike Shame in us, and cast Shame on us for having wanted it. Shame to us, that we have been at Enmity with ~~so~~ great and excellent a Majesty! and that we have needed such a Mind and Heart as would be reconciled to him! O vile, unreasonable, distorted Creatures that we were! with Blushes, and Confusion of Face, may we well go to be reconciled to God! We may well put Sack-cloths on our Loins, and Ropes on our Heads, when we present our selves for Peace to this King of *Israel*. Were we revolted from him? did we delight in our Distance and Estrangement from him? O what Shame and Self-reflexion should attend us!

2. It may well be a mournful Reconciliation, accompany'd with Sorrow and Regret, that we were Enemies so long. O what Dishonour have we cast on God, that we were so long alienated from him! O what Honours and Favours have we lost, by refusing the Love and Friendship of the Almighty One? He may well say, *Turn ye to me with all your Heart*, (be ye sincerely reconciled, and in your Reconciliation come) *with Fasting, and Weeping,*

and Mourning, let your Enmity be your Grief, *Joel* i. 12. Our Hearts may well be broken for this, that ever we hated, despised, rejected the God of Peace and Glory! Can we be sensible that once we were far from God, that we loathed him and all the Concerns of his Glory? O what Impression should it make on our Hearts, what Yearning in our Bowels! what a Motion of Grief, of Self-aborrence and bitter Resentment should spring up into, and run thro' our whole Spirits? Does returning *Ephraim* bemoan himself, and should not we? The Reconciled of the Lord may justly be like *Doves of the Vallies*, (like pensive, lamenting Doves) all of them mourning, every one for his Iniquity; each bewailing and bemoaning his past Displeasure with, his Departure and Distance from, the eternal God, *Ezek.* vii. 16. In those Days (in the Days of Reconciliation) shall the Children of *Israel* come, and the Children of *Judah* (they shall be reconciled to each other) *going and weeping*; weeping for their Alienations from God, they shall go and seek the Lord, and so shall enter into perpetual Reconciliation with him, *Jer.* v. 4, 5.

3. This Reconciliation must include Devotion and Veneration in it; Veneration to the Party to whom we are reconciled. O how great and blessed is he! not an ordinary Person, not an earthly Prince; but the high and holy God! O how shall we stand before him, or look him in the Face! His Glory is able to amaze and confound us; it demands all Worship, Honour, and Esteem. We must be reconciled to him as a Superior, and as to an incomparable Superior too, as one infinitely above us: *Wherewithal shall I come before the Lord?* how shall I make my Application to him, tho it be for Reconciliation with him? and how shall I bow my self before *the high God*? with what Devotion and Reverence must a reconciled Sinner come before

before him? *Mic. vi. 6.* In our Reconciliation we must know and observe our Distance; we are far (infinitely far) from being Equals or Peers, tho we are Friends. *Jacob*, in his reconciling Address to his elder Brother, is ready to pay him all the Respect and Deference that (originally and by Primogeniture) was his Due; still he acknowledges and owns him his Lord: *These*, says he, (these Presents) *are to find Grace in the Sight of my Lord. My Lord knows that the Children are tender*; and let my Lord, I pray thee, pass over before his Servant. *David*, in his intimate Confederacy with *Jonathan*, is not insensible of his Inferiority to his princely Friend, *Therefore thou shalt dealt kindly with thy Servant, for thou hast brought thy Servant into a Covenant of the Lord*, into a Covenant of entire Friendship, ratify'd by an Appeal to the Lord, *1 Sam. xx. 8.* Awful and reverent must our Reconciliation be, sensible of the Dignity and Pre-eminence of our new reconciled Friend, and ready to pay all Devotion and Acknowledgments to his condescending Greatness. Reconciled we must be to all his Prerogatives and Grandure. He is thy Lord, worship thou him!

4. This Reconciliation therefore must be attended with Humility and Self-abasement, with consciousness of our selves and our own Integrity. Will God indeed dwell on Earth? and will he indeed adopt to himself Friends from the lower World? will he indeed be reconciled to such as we? O what Condescension is here!

5. It may well be attended with Exultation and Joy. As a sacred Ambition may lead to it, who would not covet to be so near to God? so Gladness of Heart may well accompany or crown it: *My Meditation of him shall be sweet: I will be glad in the Lord*, glad in my Reconciliation to him; glad that he is mine: *Psal. civ. 34. How excellent*

is thy loving Kindness, O Lord ! how great a Blessing is it in its self, and how great things can it accomplish, for them that are comprehended in it ? O how happy are they that are reconciled to the God of Heaven and Earth !

SECT. IX.

This Reconciliation yet farther explained by a Consideration of the Party to whom we must be reconciled, and that is GOD, first considered in his Existence or Being.

THUS I have endeavoured to accomplish the *First Part* of my Work, to tell you the thing I come to crave ; and to open the holy Reconciliation I am to intreat and beg at your Hands, (shall I say ? or at your Hearts rather ?)

Now, *Secondly*, I would tell ye the Party to whom ye are to be reconciled ; and to what, particularly, in or of that Party, you are to be intreated to be reconciled. Not that there is any thing in him or belonging to him, that deserves your Enmity ; but he has divers Perfections and Virtues, to some of which many are (or seem to be) more reconciled, than to others ; and to all which none are sufficiently reconciled.

The Party then, to whom I would pray you to be reconciled, is the eternal God ; the Being whose Name is so common among us, and yet who is so little known ; the Being whose Existence is so apparent and conspicuous in this splendid Frame of Heaven and Earth, that is round about us, and yet whose Essence is so strange and unfearchable. O ! whom have I mention'd to you, when I mention'd GOD ! What a Being is he, how great, how glorious, how happy ! How little can Thought reach of Him who is intended by that Name.

Name ! In Heaven he lives and shines, but is not confined there ; the Heaven of Heavens cannot contain him. The Earth has something of him, it is *his Footstool* ; but how small a Portion of him can it receive or represent ? But the Heavens, and the Lights there, declare his Glory ; the Firmament, and all Things about us, shew his handy Work. To him are you to be reconciled : O let me pray you to be reconciled to God !

Particularly : Be ye reconciled to these Things in, or of, or relating to God. *First*, To the very Being and Existence of God. *Secondly*, To the proper Nature and Perfections of God. *Thirdly*, To the holy Persons of God, or in the Godhead. *Fourthly*, To all the Relations of God ; the Relations he bears to you. *Fifthly*, To the Counsel and Will of God.

First, Be ye reconciled to the Being and Existence of God ; which may include these two Things, as Objects of your Reconciliation : 1. That there is a God. 2. That this God should be he.

1. Be you well reconcil'd to this, That there is a God. Let it be the Satisfaction and Pleasure of your Minds, that there is such a Being as is usually call'd God ; a Being of eternal and immense Perfection ; one that's worthy to be the Object of your Religion, Devotion, and Worship. One whose Existence is natural, and absolutely necessary ; not merely necessary for certain Ends and Designs, as Things in a dependent World are ; but necessary on its own Account, on the Account of its own Transcendence and Perfection. He is what he is, and can be no otherwise, the Independent, underived, unoriginated Being : One that is obliged to no Will, or Power, or Favour for his Existence : One that cannot of himself will to be any other than he is : One whose Prerogative is this utter Impossibility of both Beginning to be,

and Ceasing to be. O glorious Prerogative ! how confounding and delightful is the Contemplation of it ? Eternal Adorations to him that wears it ! O that your Minds may gladly entertain and approve this unchangeable Truth, That there is a God ! an everlasting, unbounded, immutable God ! This is a greater Thing, it may be, than you are aware of. Many Understandings are convinced that there is a God, which, it may be, at the same time can scarce bear the Thought of him : The *Devils believe*, are fully persuaded of this Truth, and yet *tremble* : 'Tis a damning Truth to them ; no wonder they are at Enmity with it. Certainly none are well reconciled to this Truth, That there is a God, but they that are actually reconciled to God. Certainly all others are loth there should be a God ; there should be none if they could help it ; they would extinguish the very Life and Being of God : O the blasphemous Impiety of Enmity to God ! *The Fool* (he that hath Folly enough to be irreligious) *hath said in his Heart*, hath conceived in his Mind (as far as he can) that *there is no God* ; and in his Choice and Desire, that there were none, *Psal. xiv. 1.* Yea, the Desire of his Heart leads his bias'd Mind to conclude that there is none. This is the inward Language of unreconciled Souls : No God, no God ! tell us of none, trouble us with none ; we had rather hear that there were none. O dreadful ! that created Souls should be weary of God ! weary of him that made them ! and without whom they could not be at all ! But shall this be your Case ? May God himself forbid ! There will indeed be a God, whether you will or no. But this we desire of you ; Give your free, hearty consent to it, rejoice that there is a God, an Everliving, Almighty, All-glorious God.

We may well pray this at your Hands, and pray it in the Name of the Lord Christ ; 'tis he must reconcile

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concile you to the Being of God. You are fallen out with God, and God with you: 'Twere better then (for you) there were no God, or, rather, better that you were Nothing, (that is, that you were not at all) than that you should fall under the everlasting Hatred and Indignation of this God. This ye must do, unless ye are reconciled by the Lord Jesus. 'Tis he then must reconcile ye to the Being of God. Upon his Account should your Atheists become *Deists*, Acknowledgers and Approvers of the Existence of God; and your *Deists* should become Christians, Venerators of the Lord Christ: 'Tis by him they must be introduced, and brought into the Favour of God: *We are unto God, a sweet Savour of Christ*, 2 Cor. ii. 15. We should not be acceptable to God, but thro' Christ; consequently thro' him must we be reconciled to God, to the Existence and Being of God. Thro' the Mediator must the Name and the Glory of God be a sweet Savour unto us.

2. Be you reconciled that this God should be he; that he should be God that really is so; take you a particular Satisfaction in this particular Being, that is, the eternal, blessed God. 'Tis true, none else can be so; but do you then take Complacency in this, that *Jehovah* is God, and that none else can be so. We may not only be well satisfy'd in the Form of Government that is establish'd over us, that it is a Monarchy, a well-framed, well-temper'd Monarchy; but may be justly pleas'd too with the particular Person that sits upon the Throne, and possesses that Monarchy: Rejoice you in *Jehovah*, in his being God, in his possessing all the Honours and Prerogatives of God. To *Jehovah*, to his Deity and Perfections, let all your Minds, and Thoughts, and Desires be intirely reconciled. He is the alone *I am*; the alone *I am what I am*, or the alone *I will be what I will be*; the alone Being of underived, unproduced, independent,

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unalterable Glory and Perfection. The great Controversy in the World is, Who or what shall be God; whether *Jehovah*, or somewhat else; *Jehovah* or *Baal*; *Jehovah* or *Mammon*, the World and the Flesh. Many Competitors holy *Jehovah* has; choose ye whom ye will serve, whom ye will adopt for the Lord your God: But know you that he whose Name alone is *Jehovah*, is *the Most High* (and consequently the true God) in *all the Earth*, *Psal. lxxxiii. 18.* *We pray ye then in Christ's stead, be ye reconciled to Jehovah, to his Deity, his Glory, and Worship. Congratulate him, his Godhead, his Pre-eminence and Renown! Join your Suffrage, and insinuate your Hearts into the heavenly Acclamation and Song, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come: Who is the great Jehovah, the necessary, eternal, all-sufficient Majesty, Revel. iv. 8.*

S E C T. X.

We must be reconciled to God, consider'd in his Nature and Attributes.

Secondly, **B**E ye reconciled to the proper Nature and Perfections of God: Let all his Essence and Attributes carry the Approbation of your Minds and Spirits; know him, and then rejoice in all his Glories. Learn him we must, from the Discoveries he is pleas'd to make of himself; and then applaud we must the Excellencies we can learn to be in him. 'Tis not for us to choose what sort of Being God shall be; we must not frame a Notion of him, or a Complication of Notions, out of our own Head, and then say, This is God, and such he must be. Alas! who can tell (*à priori*) by rational Deduction from one antecedent Notion to another, who and what sort of Being the glorious Deity must be? We may indeed understand
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some more general Attributes and Honours of his ; we may know that he is necessarily existent ; consequently, that he is and must be Eternal, Immenſe, Independent in Life, Power, and Glory. We may, in general, know that he is, and must be, absolutely perfect : But how little a way will that go to inform us of those particular Perfections that must all combine and concur to make up that large General of absolute Perfection ? How shall we know (in innumerable Particulars) what sort of Being that must needs be, that necessarily is, that could not choose but be, that depends upon no Will, or Choice, or Pleasure for its Nature and Existence ? Must he not be unconceivable, incomprehensible ! who then can declare him ? Hence, what Diversity of Judgments is there about the Predicates and Perfections of God, when Deſcent is made to Particulars, and beneath those general ones of Eternity and Neceſſity of Exiſtence, and ſuch that immediately flow from thence. One reckons that to be a Perfection, which another takes to be a Diſhonour. One takes that which is, it may be, a Perfection in a Creature, to be a Perfection in God ; when, perchance, it's a Contradiction to his Tranſcendency. How oft has he reaſon to complain, *Thou thoughtest I was ſuch a one as thy ſelf ?* thou frameſt thy Apprehenſions of me according to thy narrow Thought of Perfection, or according to thy Heart's Deſire, and thy Wiſh ; *but I will reprove thee,* I will convince thee of this thy Folly, and make thee know what God is, and what ſort of Being I am. Study the Divine Nature in his Word and Works ; learn his Glories and Prerogatives ; and then be reconciled to all that he is. Of theſe Perfections, that we uſually know, I ſhall mention a few, thoſe only that may ſeem moſt at Enmity with you Sinners, or to which Sinners are moſt loth and averſe to be reconciled ; to them
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shall I pray you to be reconciled, and pray you, it may be, with some Motive and Argument to enforce Reconciliation to some of them. And so,

1. Be reconciled (I think I need not say, to the Eternity of God; that Attribute can be disliked by none that know what the Name, **GOD**, means; be reconciled then) to the Immensity and Omnipresence of God; to such Fullness of the divine Being, by which he is unlimited and unbounded. There can be no Confines to his incomparable Essence; that which is naturally and necessarily existent, must exist every where; an entire Necessity of Existence can't be tied to this or the other Place; it must be every where alike; on Earth, as well as in Heaven (tho his glorious Displays may be there;) beyond the Heavens, and every where where Essence can be, the necessarily existent One must needs be. Here must he of Necessity (pure, total Necessity) exist, and so must he there, and so every where; beyond Place, and Bound, and Thought. Astonishing, incomprehensible Perfection! it baffles the Mind, and its most extended Meditation. Immense *Jehovah*! who would not fear and adore thee? And yet, how shall the Sinner be reconciled to such an Attribute as this? It confounds and dazzles him, as he is rational, cogitative, and intelligent; it terrifies him, as he is a Sinner. At this rate he is always near, and intimately present with thee. At this rate there is no Possibility of his flying from God, or escaping out of his Hands: *If he ascends into Heaven, thou art there; if he makes his Bed in Hell, thou art there; if he takes the Wings of the Morning, flies upon the Beams of the Sun, dwells in the utmost Parts of the Sea, yet there thou art, there thy Hand and Power dwell.* Can you be reconciled to such a glorious Perfection? Can you be content, that that God against whom you have sinned, against whom you

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are continually prone to sin, should be every where present? and, consequently, present with you, wherever you are? Can ye yield that he, to whom ye are so offensive, to whose Justice ye are so indebted, and whose Presence you so little love, should fill the Heavens, and fill the Earth, and every Place where you can come? Can ye set him always before your Face, and contentedly look upon your selves as always in him, and with him? Sure ye can't, till ye are more at Enmity with Sin, and at Peace with God. O quit it then, and be reconciled to him! be reconciled to the Immen- sity and Omnipresence of God!

2. Be reconciled to the boundless Understanding, and Knowledge, and Wisdom of God; to that vital Excellency of his, whereby he perfectly understands all Things possible, all Things future, all Things present throughout the Universe. Known to him are all his Works, and all ours too; the Works of all his Creatures, from the Foundation of the World. He is perfectly acquainted with all that is, all that is intended and projected, all that is acted and done, in all parts of his vast Creation. All the Affairs of Heaven, and all the Transactions of those Ten Thousand times Ten Thousand Min- isters that are there, are all open and naked before his Eye. All the Hurry and Bustle of Hell, and all its unwearied Legions, lies plain and clear be- fore his View. He spies all the Designs, and Mo- tions, and Attempts on Earth, and in all the Worlds, be they as many as the Stars of Heaven. And as he clearly, and comprehensively, sees and knows all these Things, so he most wisely manages all, and makes them all to serve the Designs of his Wisdom. O the Depth of the Riches! O the profound Treasures, both of the Knowledge and Wisdom of God! What created Mind can take a Glimpse of this bright, unconfined Under- stand- ing?

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ing? can ye like it, and love it? are you willing that you, and all in you, and of you, should be perfectly scann'd and known? are you willing that your Hearts and Souls (those Sinks of Iniquity) should be seen thro' and thro'? can ye be pleas'd that all your Thoughts and Imaginations, all your Inclinations and Desires, all your Contrivances and Projections, all your Intentions and Aims, all your Movements and Wishe, all your Words, Gestures and Actions should be intirely understood, and seal'd up in the Treasures of a boundless Knowledge, that can never mistake, and never forget? Can ye approve that Understanding that can disappoint and defeat ye, that Knowledge that can expose, confound, and shame ye? O how loth are Sinners to be reconciled to such Perfection as this! Thou hast trusted in thy Wickedness, in the Privacy and Secrecy of thy Wickedness; thou hast said, *None seeth me*; no Eye can perceive what I am doing, *Isa. xlvii. 10.* The impious Multitude says, *How doth God know?* know us, and these Devices of ours? and *is there Knowledge in the Most High?* Knowledge of these Things, of these well-cover'd, conceal'd Things, in him whom they call the Most High? *Psal. lxxiii. 11.* O the Enmity of Sinners to the Knowledge of God! But no Wonder! his Omniscience is the infallible Record and Register of their Crimes, the indelible Book where they are all written; and which will (one Day) be a swift, unanswerable Witness against them. O return, and be reconciled to this part of the divine Glory! He knows them that are his: Let him know that you are of them, that you are reconciled to him, and particularly to his Omniscience, and infinite Understanding, and Wisdom.

3. Be reconciled to the vast, unlimited Power of God; to that irresistible Strength and Might, that may well make Enemies afraid: *Who would not fear thee,*

thee, O King of Nations ? O mighty Governor of all the Nations on the Earth ! for to thee doth it appertain, to thee it properly belongs to be feared, and that because of thine Almighty, Uncontroulable Power. Fear ye me, says the Lord : And well may he say so when his Power is so conspicuous, and yet so unsearchable. Will ye not tremble at my Presence, who have placed the Sand for the Bound of the Sea by a perpetual Decree, that it cannot pass it ? Jer. v. 22. Excellent Power, that manages those ungovernable Creatures that are Terrors to the Beholder ! admirable Power, that governs all the vast Bodies of the Stars and Planets, in all their Influences, Agencies, and Motions ! and yet how little is this Power regarded ? how hardly are sinful Mortals reconciled to the Being, and Belief of it ? They easily speak against God, and say, Can God furnish a Table in the Wilderiness ? (tho they had seen so much of his Power in bringing them thither.) Can he give Bread also ? (in a Land that will bear no Corn.) Can he provide Flesh for his People ? (where's neither Grass nor Water to nourish Beasts for Food) *Psal. lxxviii. 19, 20.* Ah Souls ! Can you yield and stoop to the Divine Power ? Are ye not aware that it is against you, and can easily be your Ruin ? Can you love that Power that you have provok'd, and may soon be arm'd with Vengeance ? Can you subscribe that your Adversary should be Almighty ? Do not the Terrors of his Hand, and Thunders of his Power, make you afraid ? O come, betake your selves to such a Frame, and such a Spirit, as that you may not be afraid of Omnipotence ! May be well reconciled to unbounded Power and Might !

4. Be reconciled to the Holiness of God : A shining Perfection, wherein he is, and will be glorious ! and yet how hard is it for us to know it ? and for *Divines* (I think) on Earth to declare it ?
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they had need to go and learn it of the *Seraphims*, who are continually adoring and applauding it: *Holy, holy, holy*, is their constant Song, while their Eyes are dazzled with the Light and Lustre of his Holiness. They that would describe it to us below, tell us, that it is the *Rectitude and Integrity of the divine Nature*. But how shall we know what Rectitude and Integrity is, without some Rule or Standard to which they must be adjusted and compared? and what Rule or Standard shall there be for the divine Nature? Or they tell us, that it is the *Conformity of the divine Affection and Action to the divine Will, as its eternal Law*. But this will but set us upon mysterious Inquiries: As, (1.) How the divine Affection must be distinguish'd from the divine Will, so as that Will must be considered as the Law of that Affection? Why not the divine Affection, as well the eternal Law of the divine Will? (2.) Is not the divine Action either (as in our best Conception of it) eternal and immanent, or temporary and transient? and then, must not the divine, eternal, immanent Action be conform'd rather to the divine Nature (which is necessary) as its Law, than to the divine Will? And as for the divine, temporary, transient Action (*Actio ad extra*) and its Conformity to the divine Will, does not that come too late to be descriptive of divine Holiness? for must not divine Holiness be an eternal, necessary Attribute; and consequently, antecedent to all such external Action, and to all its Conformity to the divine Will? (3.) Is the divine Will the eternal Law of Holiness (divine)? then may we be allow'd to say, that the divine Holiness is as free and undetermin'd as the divine Will: It may determine this, or not determine it; it may determine this, or the clean contrary. Is divine Holiness so absolute and indifferent? was it divine Holiness (immediately and formally) that created

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the Chaos, that made the Light, that framed so many Ranks and Orders of Creatures? for was it not divine Action conformable to divine Will? Or they tell us, 'tis *the Separation of God from all Creatures*. But is not divine Holiness an irrelative, absolute Attribute? such as agrees to the divine Majesty from everlasting to everlasting? before the Mountains were brought forth, before any Creatures were sprung up to whom he might be related? or from whom he might be distinguish'd or separated? It is usually reckon'd a *moral* Attribute. Morality we know among us by a Rule and Measure of it; but what Rule or Measure shall there be for the high and lofty One? What shall we say then? must we at last say, it is no other than what he himself describes, when he says, *I am what I am*? 'Tis the Flower and Beauty of his Essence, let it be what it will? Shall we say, 'tis the Sum and Complication of all his intrinsic Perfections? 'tis the pure and blessed Issue and Result of all his Excellencies? Shall we say, 'tis the radiant Brightness of his Essence? the Reflexion or Refulgence of his Glory? Or shall we say, 'tis his eternal Consciousness of his own Excellency, that fills him also with a Concern and Zeal for his own Glory? O who can tell thy Holiness, O holy One of *Israel*? Certainly it is such Perfection which (when a rational Creation is) breaks forth in a Discovery of Purity, and Distance from all Evil and Pollution. Glorious he is; a Lover of his own Glory he is, and must be. Hence he commands us to be holy, to be like him (as our Natures can admit) that in us he may be glorify'd. Can ye like and love a holy God? one in whom is no Defilement or Darknes at all? one that from the Goodness and Agreeableness of his Nature, has given you holy Law, and has thence taught you what your Holiness is, and must be; and accordingly hates all your Unholi-
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ness and Impurity? Can you be reconciled to a holy God? perhaps this is the last Attribute to which Sinners are reconciled. 'Tis the Contradiction of their Sin and Selfishness: But yet, pray be reconciled to it. The Lord Christ prays ye to be reconciled to the Holiness of God; and he has good Reason to pray you to be reconciled there-
to. For,

(1.) He knows that if ye will not be reconciled to divine Holiness, ye will not be reconciled to himself; he is holy, and the most eminent Image of the holy God. He came to give a Standard of Holiness unto the World; came to represent, to honour, and magnify the Holiness of the blessed God; if you are Enemies then to that, you must be so to him.

(2.) He knows that if ye will not be reconciled to the divine Holiness, he is not like to see in you the Virtue of his Redemption. The saving Excellency and Power of his Blood will not appear in you. He came to redeem Souls to God, consequently to Holiness, that they may be restored and returned to God. The First *Adam* introduced Sin and Sinfulness into the World; the Lord Christ, the Second *Adam*, came to destroy that Sin; to purchase a peculiar People, zealous of Holiness and good Works. And shall his Blood have no sanctifying Operation on you? shall he see that you are none of his Seed? none of those that are heal'd and cleans'd by his Sacrifice and Blood. He may well intreat you to be reconciled to the Holiness of God.

(3.) He knows that you will not be reconciled to Holiness in your selves, if you will not be reconciled to it in God: If ye love it not in the Fountain, how shall you love it in the Streams? if ye like it not when it is more remote, how will ye like it when near? or like to have it in your own
Hearts?

Hearts. And if you love not, and like not Holiness, you are not like to see God, or be blessed in him or with him. What should you do in Heaven, which is the Throne and Presence-Chamber of the most Holy One? Where the State, the Joys, the Glories, are all holy; where the Inhabitants and Company, their Employs and Raptures, are all intirely holy; where Holiness fills their Minds, their Eyes, their Mouths? They rest not Night nor Day applauding him that is the unexhausted Fountain of it, and saying, *Holy, holy, holy!* There Holiness shines in all its Beauty and Strength! that holy City is made so, is sanctify'd by him that is the Light and Temple of it! that glorious Temple hallows and consecrates all that enter it! O! how can you dwell in Heaven while unreconciled to divine Holiness! While then the Lord Christ has any Care for your Souls, or Concern for your Blessedness, he may well pray you to be reconciled to the Holiness of God.

5. Be ye reconciled to the lofty Grandure and Sovereignty of God; to the exalted Dignity and Dominion he bears over, and above, all other Beings whatever. This Attribute is relative, and carries in it a Respect to Beings, with whom the incomparable One may, by us, be compared. Over all other Natures and Things is he vastly Supreme. And two Things concur to advance and establish his absolute, uncontestable Supremacy: There's the intrinsic Excellence of his own Nature, and the precarious Existence and Continuance of all other Natures. They rose and sprung from Nothing, and at his Will and Command it was that they so sprung; they were all injoin'd to take their several Beings at his Pleasure; no wonder then, if he employ and use them at his Pleasure: He is absolute Lord of all, accountable to none; no wonder if he design, in and by them, the Display of his various Perfections,

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the Illustration of divers of his Glories. A great Lord has in his House divers Vessels, some for honourable, others for more dishonourable Uses ; or such Uses in which the Vessels are dishonour'd, tho the Uses be necessary. Who shall contend or expostulate with that Will, for the Service and Sake of which Will all Things are, and were at first created? Wo to him that striveth and cavilleth with his Maker, not considering the Distance betwixt his Maker and him ! Let the Potsheard strive with the Potsheards of the Earth ; they are a more equal Match for each other : But shall the Clay say to him that fashions it, What makest thou ? or why hast thou made me thus, or to this End or Purpose ? Give God leave to do as he pleases with his own. Yet how loth are Mortals to stoop to this Prerogative? Sinners, because they are so, love to set themselves up in Opposition to God, and his Dominion. The first Sin directly struck at this Attribute ; and still the Rebels cry, Who is the Lord, that we should obey his Voice ? we know not the Lord, neither will we be at his Command ; he shall be no Prescriber to us. But beware, Sinners, of contradicting the divine Sovereignty, or any apparent Instance of it ! The Lord Christ prays ye to be reconciled to it, to stoop and bow before it with all Veneration and Awe. And he may well pray you to be reconciled to the Grandure and Sovereignty of God, upon such Accounts as these :

(1.) How else can you yield that your World should be redeem'd rather than that of fallen Angels ? or that he should take upon him the Seed of *Abraham*, rather than the nobler Nature of Angels ? Are not they great, potent, august Spirits, of higher Excellency, State, and Glory than you that were form'd of the Dust, and dwell in Houses of Clay ? were not they more fit and worthy (if

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we may speak of Worthiness in this Case) to be ransom'd and restor'd than you? might not their Salvation redound more to the divine Glory than yours? The more high they were before their Fall, the lower they sunk by their Fall; the more heinous and aggravated their Offences were, the more famous and glorious would their Restoration and Re-advancement be. What Sovereignty is here in reconciling our World unto himself!

(2.) How else can you yield that the Lord Christ should be the Redeemer? that he should be the Price, and the Ransomer of your Souls? how great, how good is he? Was it a piece of Sovereignty once, to command a good Father to sacrifice his own Son, and to prevent also his Obedience to that Command? O what Dominion is here, that the eternal Father should call his own Son to Sufferings and to Death? Supremacy indeed, to take one so high, so blessed, in the room of despicable Mortals! one so righteous, innocent, and holy, in the room of the Guilty and Unclean! That he should put on Flesh and Blood, should be scorn'd, and whipp'd, and spit upon, and adjudg'd to the basest Death in this World of ours! should here preach and pray, and live and die, that from among us he might lead many Sons to his Glory: O what sovereign Pleasure is here! 'Tis glorious Supremacy, that call'd him to be Mediator and High-Priest over the House of God.

(3.) How else will you allow that there should be a chosen Seed to serve him? Shall the Son of God, and Lamb of God, have none to stand with him upon *Mount Sion*? none to bear him Company, to fill up his Train, or rehearse and sing the History and Passages of his Love? sure it's meet, highly meet, that he should have some for this deserved Work? and how shall he have 'em? You see what the World is when left to it self; you see

what your selves are when forsaken of God and his Grace ; you see the Enmity of the World to God and his Christ ; must not sovereign Care then interpose, and provide that some shall be Followers of the Lamb, and Celebrators of his Grace ? Supreme Wisdom will apprehend some, and draw them unto the Son, that in them he may be glorify'd. Don't ye see how needful it is that it should do so ? and that you thereupon should, for Christ's sake, be reconciled to divine Sovereignty ?

(4.) How else will you submit to his awful Administration of the World ? The Father has committed the World, and all Authority and Government, into his Hands, and he rules with Sovereignty, like his Father. How will you yield to his Dominion and despotical Sway ? how else will you be content that you enjoy the Gospel, while others want it ? that you hear (even to nauseating) of his Name, and Love, and Glory, while others know not a Syllable of his Name ? should not necessary Revelation and Legislature be common and equal to all ? why should *Tyre* and *Sidon* (that might have repented) have none of his mighty Works, while *Corazin* and *Bethsaida*, that were so impenitent (and were foreknown to be so) must have so many of them ? why must you live to Years of Understanding and Discretion, while so many are carried from the Cradle to the Grave ? why must so great a Part of Mankind depart from this World as soon as they come into it, at least, go out of it, before they have heard of its Sin and Saviour, and the everlasting Abodes of departed Souls ? what, must they come in only that they may go out ? put on Flesh, only that they may put it off again, and be dealt with as Spirits in Flesh, or Spirits that belong to Flesh ? and what Sovereignty must be employ'd in assigning them their eternal States ? What condemned, when they know not their Sin, their

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Guilt, or Cause of it? What! saved, when they knew not their Saviour, neither receiv'd, nor lov'd, nor sought him? O the Grandeur and Dominion of him that has the Keys of Death and Hell! that reigns in all the Power and Eminence of God! Let all the Earth tremble before him! let all its Inhabitants roll at his Feet! He is the great Representative of divine Sovereignty, and so may well desire you to be reconciled thereunto.

6. Be ye reconciled to the Righteousness and Justice of God: A relative Attribute, and such as (in the Exercise of it, at least) respects Creatures, and their particular Circumstances. An awful Perfection in God, and terrible to Sinners! It must be like his other Perfections, infinite and incomprehensible. Ah! who can tell the Power, the Force, the Dreadfulness of divine Justice! And yet reconciled to it you must be, if you will have any God at all; for would you have an unjust one? how then shall he be Governor and Judge of the whole World? Too many there are, that under pretence of applauding divine Mercy and Goodness, would extinguish, or, at least, diminish and depreciate his Justice; as if that were no part of his Glory, or it were his Honour never to be displeas'd with, or to animadvert upon, the Corruptions and Rebellions of his Creatures. A tame, mild, careless God they would represent to themselves and us, like those that in the Prophet's Report say, *The Evil shall not overtake, nor prevent us*, we fear no evil from God, he is too good to do us any harm, *Amos ix. 10.* Or like the Men that are *settled on their Lees*, fix'd on the Dreggs of their impieties, and yet say in their Heart, conclude within themselves, *The Lord will not do good, neither will he do evil*, he's altogether unconcern'd about us, and the Affairs of our World, *Zeph. i. 2.* But the Lord Christ knows other Things of God:

Knows that he is just and righteous, that *just and righteous are all his ways*; that his Justice is exact and severe, that he *loves Righteousness, and hates Iniquity*; that there is a Day appointed, in which there shall be a large, complete, irresistible Discovery of the righteous Judgment of God. He prays you to be reconciled to divine Justice, and has many Reasons so to do: As,

(1.) His Righteousness and Justice seems to flow from his Holiness, the essential Purity of his Nature. He that is holy must surely be, in all his Administrations, just and righteous: He that is celebrated under the triple Name of *Holy, Holy, Holy*, will also have Glory and Honour ascrib'd to him upon this Account, that *just and true are thy ways*, (thy ways of Government and Execution) thou King of Saints! Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy. All thy Saints, who are thy Subjects, have derived their Holiness from thee; and here does thy Holiness shine, while thy Judgments (thy Determinations and Executions) are made manifest, and laid open before the View of these Companies of holy Subjects.

(2.) The Lord Christ himself came to be the great Honourer of divine Justice; he came into the World, that in him, and by him, divine Righteousness might be illustrated and glorify'd in the sight of the World. He took to him a Life, an human Life, that he might present that Life to Justice: he took to him a Head, (a Head of Flesh and Blood) that he might bow, and offer that Head, devoted to Justice. Sacrifice and Offerings (of Beasts and earthly Things) thou wouldest not; they could be no sufficient Oblation, or Atonement to thy Righteousness: *Then said I, Lo I come!* Lo, Father, I come! Lo righteous Father, I come! and come to do that which slain Beasts can never do; to give a suitable

Demonstration of thy Righteousness. *A Body hast thou prepared me*; prepared me on purpose to be sacrificed to thy Justice. A Body animated with a righteous Soul, a Soul consecrated by the Power and Inhabitation of the eternal Spirit. A Soul and Body ennobled and dignify'd by Union with thine eternal Word and Son. These shall be offer'd in sacrifice to thee; shall be Indications and Memorials of thy accurate Righteousness. In me shall thine offended Justice be expiated, aton'd, and satisfy'd: In me shalt thou (in a way becoming thy Righteousness) reconcile the World unto thy self. I'll become Sin (a voluntary Sacrifice and Sufferer for their Sin) that they may become thy Righteousness (and may be accepted in thy Righteousness) in and thro' me. How dear to the Lord Christ is the Righteousness of God? dear to him are the Law, the Truth, the Curse of God! all, wherein divine Justice is concern'd! Well therefore may he pray you to be reconciled to it.

(3.) Does not thence depend the Possession of that Glory to which he is gone? the Wearing of that Crown, wherewith his Father has crown'd him at his own Right Hand? has not his Father's Righteousness put it upon his Head, and invested him with all that mediatory Honour, and Joy, and Glory, in which he lives and reigns? How are we convinced and assured of his Righteousness, but upon this Score, that he is ascended and gone to his Father, and we see him no more? Is it *his* Righteousness that gives him Admittance thither? and is it not his Father's Righteousness that admits his Plea, and gives him Possession there? how does he argue and plead with his Father for Admission and Entrance into his Glory? *Father, says he, the Hour is come, the Hour of my intended and promised Glory, and of my Claim thereto; glorify thy Son!* and I have reason to crave this at thy Hands; *I have glorified thee on Earth*, and I have particularly glo-

rified (and shall do so to the last Breath) thy Righteousness : Do thou also glorify the same ; and that, in glorying me with thy self, and receiving me up to thy self. Is not Justice pleaded in this Address to his Father ? may I not say 'twas divine Justice propos'd, and set that Joy and Glory before him ? promis'd it unto him, and gave it him at last ? He having so loved Righteousness (even his Father's) as to die in the Service of it ; having so hated Iniquity, as to die for the Death and Destruction of it ; thereupon has his righteous Father anointed him with Oil of Gladness above all his Fellows.

(4.) Must not, upon divine Righteousness, depend the Propagation of that Seed that he expects to see ? that sacred Race that is to be born to him, as the Fruit and Offspring of his Pains, and Pangs, and Travel ? Shall he labour and travel, and groan, even to Sweat and Blood, and Death, and all in vain ? in vain, as to the producing any new Birth ? any First-born that shall inherit his Name and Glory ? If a Corn of Wheat die, and fall into the Ground, it bringeth forth much Fruit, *John* xii. 24. And shall the Son of God die, and fall into the Ground too, into the Heart of the Earth, and yet be altogether fruitless ? is that comely or righteous in the Sight of the Father ? No, surely, he will take care that his own Pleasure, and pleasant Service, shall prosper in *his* Hand. He will take care (in his Righteousness) that his righteous Servant shall see of the Travel of his Soul, shall (in his Posterity) prolong his Days, and shall justify many : He will justify them, as having borne their Iniquities. The Father will justify them in Righteousness to his righteous Servant ; and as having his Righteousness atoned and satisfy'd for their Iniquities. No wonder then, we find this righteous Servant appealing to his Father, on the behalf of his Seed, under the Name and Title of *Holy and Righteous* : *Holy Father !*

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ther! keep, thro' thine own Name, those whom thou hast given me; given me, as my Seed, to serve me. O *Righteous* Father, the World has not known thee, but these have known thee. O then, in thy Righteousness, let the Love wherewith thou hast loved me be in them, and rest with them! Does he expect his regenerated, saved Seed, from the Righteousness of his Father, and does not he then justly pray, that you would be reconciled thereto?

(5.) Would he not, do ye think, have the Father keep constant Covenant? Covenant with him, and with you? With him, in all that the Father has promis'd him? with you, in all that thro' him is promis'd to you? But how shall such Covenant be kept, but thro' the Righteousness of the Father? Righteousness towards the Mediator, tho not towards you; unless you call his Truth and Veracity towards you his Righteousness; it seeming indeed to be Righteousness to himself, and his Honour. But in Christ are the Covenant and its Promises confirm'd to you: His Blood is the Blood of the everlasting Covenant; 'tis his Blood that speaks and calls for all the Legacies and good Things comprehended in the everlasting Covenant. But what can that Blood say, or what can it avail, if you abrogate the Righteousness of God? what Significancy can it have without a Court of divine Justice? Therefore, for securing the Validity and Efficacy of his own Blood, for confirming the divine Covenant in his Blood, for securing all the Blessings of the Covenant, for his Sake, and for your own Good, may he justly desire you to be reconciled to the Righteousness of God.

(6.) Shall he not be concern'd for the Honour of his Father's Throne and Government? and what sort of Government must that be, that is sever'd from Righteousness? must Unrighteousness go before

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fore him? must Disorder and Confusion be his constant Harbingers? must the Unrighteous and Outrageous always rule and triumph? must they always ride over the Heads of the Godly and the Innocent? must the Lord's Servants still be oppressed, and chased, and counted but as Sheep for the Slaughter? must the considerate Observers of divine Providence always have Cause to expostulate the Case with God, and still say, Wherefore doth the way of the Wicked prosper? and wherefore are all they happy that deal treacherously and perversely? is Treachery, Falshood, and Guile, most pleasing to thee? must the Souls of the Slain for the Word and Truth of God, be always crying under the Altar, *How long, Lord, holy and true, ere thou avenge our Blood on the Dwellers on Earth?* and must they never be heard? Must the Lord Christ's Enemies never be trod under his Feet, tho the Father has promis'd him that they shall, and thereupon he has long expected that they be made his Footstool? Shall Mischief, and Tyranny, and Confusion, still turn the World up-side-down, and no Day be appointed to set all Things right, and give all their Places, Promises, or Deserts? Sure there must: And the Lord Christ will undertake the Service. He will (in the Father's Name) judge the World in Righteousness; he will be the great Representative and Administrator of divine Righteousness. Well then may he pray you to be reconciled to the Righteousness and Justice of the blessed God.

7. Be ye reconciled to the rich Grace of God; to that free, abundant Love that flows down towards this wretched, woeful World. Grace, that is design'd to be the Foundation of endless Praises and Acknowledgments! Here every one is ready to profess himself a Friend. O! every one will be an Extoller and Applauder of divine Goodness:
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God is good to all, and unworthy are they that are Diminishers or Confiners of divine Mercy and Goodness. But when all's done, it is to be fear'd, the World will be hardly reconciled to divine Grace; Grace reveal'd, exemplify'd, display'd in the holy Word of Grace. When human Reason and Imagination has carv'd out a Method of Grace, it concludes it is reconciled to divine Grace. But, alas! we must take our Measures of divine Grace, not from our own rational Schemes, but from him, whose *Logick* (if I may use the Name in reference to him, who in one Act of Understanding perfectly comprehends all Things) is not like ours; whose Thoughts and Measures are as far above ours, as Heaven is above the Earth. And certainly, if we consult him, and his Book, we shall find (when human Reason and proud Free-Will has said all it can) such Instances of Grace as these;

(1.) An Election of Grace. An Election, not of our selves, nor by our own Will, nor according to Works of Righteousness that we have done; but according to the Pleasure and Determination of divine Grace, *Rom. xi. 5.* An Election to Faith and Holiness, to Salvation and all the necessary Means thereto.

(2.) A Redemption by Grace. 'Tis to Grace you owe the Redeemer himself, and all the Work and Sorrows he sustain'd for you. *Herein is Love*; wondrous, divine Love and Grace! *not that we loved God*; no, our Love to him can deserve no such Remark and Commendation; *but that he loved us*; and loved us at this incomparable Rate, as to find his Son (his own Son, his only, his dear Son) *to be a Propitiation for our Sins*, effectually to wash them away in his Blood, *1 John iv. 9.* And whatever Benefits this Redeemer may have procured for the whole Race of Mankind, yet certain it is, he suffered and died with an appropriate Design and Respect to a determinate Body of sinful Mortals (in
time

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time to be made the Sons of God) whom he would by his victorious Death assuredly bring to Glory. *He loved the Church* (the Body that was to be called out of the World) *and gave himself for it*, gave himself into the Hands of divine Justice for the sake of it, *that he might sanctify, and cleanse it with the washing of Water, by the Word*; not looking upon it as a Church, antecedently to the Virtues of his Death, but designing to make it so, to make it a holy Body by the sanctifying Power of his Death; designing to purify it by Faith, to cleanse it by his Word, to wash it with pure Water, and so, to present it to *himself a glorious Church*, a Church by Grace prepar'd for Glory. A Church in Glory united to himself, and Partner in his Joys, *Eph. v. 25, 26, 27.* O blessed be such a resolved, successful Redeemer!

(3.) A Conversion by Grace; a Reconciliation of the Heart to God by invincible Grace. *I will put my Laws into their Mind, and write them in their Hearts*; and I will so write them there, as that *I will be to them a God, and they shall be to me a People*, *Heb. viii. 10.* so that the renewed, reconciled Soul shall say, 'tis *by the Grace of God, I am what I am*; and his Grace was not bestowed in vain, it set me a labouring and serving, and yet in that Labour and Service it was not so much *I, as the Grace of God that was with me*, *1 Cor. xv. 10.*

(4.) A Justification by Grace. An uncommon Justification indeed! Justification ordinarily depends upon Innocence and Non-guiltiness; and consequently demands the Judge's justifying Sentence: He can't in Justice refuse it. But here the Judge justifies, and the Criminal confesses the Charge. He pleads Guilty; the Judge says, Not Guilty; that is, there's no Condemnation to thee, being in Christ Jesus. Absolved, acquitted thou art from all thine Impieties and Unrighteousness. Justify'd thou

thou art by Grace, by pure, unusual, eminent Grace; and yet not without a Righteousness neither; not without a full, pure and perfect Righteousness. A Righteousness provided by Grace, imputed and bestow'd by Grace: *Being justified freely by his Grace, but thro' the Redemption, the glorious, worthy Redemption, that is in Jesus Christ,* Rom. iii. 24.

(5.) An Adoption by Grace. A Gracious Admittance into the Honour and Dignity of God's Children. *Behold!* (Oh! observe) *what manner of Love* is this! and what gracious Vouchsafement this is, *that we should be called* (and should be, as we are called) *the Sons of God!* 1 John iii. 1. Sons on a higher Account than *Adam* (the first created Son, in our World) was; Sons by Union with, and glorious Relation to, his first-born Son, to him that by Nature and Inheritance hath obtain'd a more excellent Name, than all the Angels in Heaven.

(6.) A Preservation by Grace: *Holy Father, keep thro' thine own Name those whom thou hast given me,* John xvii. 11. I suppose none will say, the Mediator was not heard, or will not be answer'd, in this Prayer of his. Neither suppose I that 'twill be said, he pray'd only for his Apostles, when (to prevent such a Surmise) he expressly declares, he prays not only for them, but for all that should believe on him *thro' their Word,* ver. 20. And the Apostle *Peter* tells the Elect, Believing Ones, to whom he writes, that they were *kept by the Power of God* (his gracious Power) *thro' Faith unto Salvation,* 1 Pet. i. 5.

(7.) A Glorification by Grace. The God of all Grace calls (effectually calls) unto eternal Glory by Christ Jesus. By Grace ye are saved thro' Faith, and that Faith not of your selves, it is the Gift (the free Gift, and consequently the Grace) of God. And so 'tis design'd, that as Sin has reign'd unto Death,

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Death, so Grace should *reign thro' Righteousness* (thro' the Righteousness of the Mediator; there is a blessed, mysterious Harmony and Complication of Grace and Righteousness) *unto eternal Life, by Christ Jesus our Lord, Rom. v. 21.*

Now then, since the Lord Jesus is the great Instance of divine Grace, since he is given by Grace unto the World, since he is the great Support and Administrator of Grace, since he came to open the Riches of Grace, and to advance the Praise and Glory of Grace, he may well pray you to be reconciled to the Grace of God. Then,

8. Be ye reconciled to the Glory of God. Acquiesce in him as the God of all Glory. Let this be the Complacency of your Minds, That he is the glorious God; that all Glory dwells with him, and belongs to him. The Glory of God is either essential or tributary (to use no other Distinction now.)

(1.) There's his essential Glory; the eternal, necessary Glory of his Nature and Essence: thence is he stiled, *the God of Glory*, Acts vii. 2. He is a Spirit, and how glorious is that spiritual Essence of which he consists? how incomparably transcendent to the Nature of the most august and glorious Angels! Alas! they must bow and vail before him, unable to take in one Glance of uncreated, independent Glory! how great is his Excellence, his Goodness, and his Beauty! Incomprehensible is the Glory in which he lives and shines: Probably, invisible to all created Eye. 'Tis peculiar to himself, and known only by himself: 'Tis such Glory, that from thence he may well be stiled (*ὁ μακάριος*) *the Blessed*, the happy God, 1 Tim. i. 11. he whose Blessedness and Happiness is lodged in his own Being; who need not seek any Bliss out of himself, and is altogether incapable of receiving any Addition to what is there already. Eternal Acclamations

tions and Honours to this most blissful, happy God!

(2.) There's his tributary Glory : The Glory, that as a Tribute is due to him from all his Works; especially his intelligent, glorify'd Creation. All his Works (objectively or actively) praise him, *Psal. cxlv. 10.* but especially his Saints must bless him ; they must talk of his Power, and talk of his Kingdom : Praise ye him, all his Angels ! you, his ablest, his best, his nearest Ministers. Praise ye him all his Hosts ! all you his Armies, that are always, or at any time, commission'd to do his Will ! Applaud and glorify the happy, glorious Lord, whom you serve ! He has no need of you, but he will shew forth his Glory, in and by your Services : Hence he is (*ὁ εὐλογούμενος*) *the blessed*, the celebrated God ; he that inherits and inhabits the Blessings, the Praises, and the Glories of *Israel*. O that he might inherit them more ! This Glory indeed is not his intrinsick Perfection ; but being such as he seeks and deserves ; being such as ought to be attributed to him, I will reckon among his Attributes ; and pray you to be reconciled to it. O pray be reconciled to the Glory of God ! Be pleased with this, that he should inhabit the Glory of all his Creatures ! that he should have the Honour of the World, of all Affairs, and all Transactions therein ! O be thorowly reconciled to his Name, to his Fame and Renown ! let him have the Glory of your Minds, Thoughts, and inward Aims, and Meditations ; the Glory of all your Lives, Conduct, and Actions. *Whatever ye do, in Worship or Conversation, do all to the Glory of God.* To this would the Lord Jesus reconcile you ; to this would he pray ye to be reconciled : And sufficient Reason he has to pray this at your Hands ; to pray your Reconciliation to the Glory of God : For,

I. He

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1. He knows that his Father is a jealous God; jealous of his Honour and Glory; 'tis in the second Command (or Portion of his Law) that he declares himself so, where he prescribes the Mode of his Worship, the way wherein his Worshippers must approach to give him his Glory. Nothing must be set up with him, or before him, to receive the least Share of his Glory. No Alienation of it will he allow: *My Glory will I not give to another*, Isa. xlii. 8. Nor the Denial of it to him will he bear with: The proud King is smitten by an Angel of divine Jealousy and Wrath, because he gave not God the Glory, *Acts* xii. 'Tis a fearful Thing to fall into the Hands of the jealous God.

2. He himself came to set up the Glory of God in the World; to rear that Tabernacle that was fallen down, and to rear the Glory that should dwell there. All on Earth have sinn'd, and fallen short even of that active Glory they should render unto God; the Lord Christ comes from Heaven, to extirpate Sin, and to erect and establish the divine Glory. He glorifies God in his own Person, by his Words and Works, by all his Ministry and Death: *I honour my Father*, says he, *and ye dishonour me*, John viii. 49. *And I seek not my own Glory*, that is, in Separation from his; all my Glory is but to illustrate his; he suffer'd, bore our Sins, went down to Death and the Grave, that thence might spring up an everlasting Glory to the eternal God. Tho' grieved, burdened Nature might cry out, Father, save me from this Hour; yet holy Nature and predominant Grace prays, *Father, glorify thy Name!* whatever I bear, and endure, let thy Name be glorified! *John* xii. 28. He redeems a People for the Glory of God; he calls, and calls out of the World a People for his Father's Name; he came a Minister of God to the circumcised

Jews,

Jews, that they might glorify God, for confirming and fulfilling divine Promises to them; he visits the *Gentiles*, that they may glorify God for his Mercy towards them; he teaches them the Glory of God, teaches them the Art, the Love, the Work of glorifying God: *For this Cause will I confess to thee*, will I confess thy Name and Love, will celebrate and sound thy Praises, *among the Gentiles, and will sing*, and teach them to sing, Honours and *Hallelujahs to thy Name*, Rom. xv. 9. I'll pray them to be reconciled, and actually reconcile them to the Glory of thy Name.

3. He knows that God deserves your Glory; deserves all the Celebrations and Praises you can pay him. 'Tis he that made you, gave you your Life, and Breath, and Motion; and deserves, therefore, that your Life should be for him, and that your Breath should speak his Praise; he gave you your Understandings and Minds, that are so capable of knowing him and his Glory; he pitied you in your miserable, guilty Fall, and sent a great Deliverer to raise you; he stores you with all the Mercies of Life, with Means for Godliness too, that your Lives may be devoted to him: He sends ye the Light of his holy Word, the Instigations of his good Spirit, that you may be directed, and helped on in the way to his Glory; he often walks before ye in his holy and mighty Providences, makes his Power and his Goodness pass before ye, that ye may hasten to give him Glory. All the Blessings you receive from him, do demand and claim your Reconciliation to his Glory. He deserves it at your Hands.

4. Wherefore does the Lord Christ receive you, but *to the Glory of God*? that God may be glorified in you, and you in him? Rom. xv. 7. Why does he embrace any of you? receive ye into Pardon and Peace? admit you into his Arms and Bosom?

I

Why

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Why does he take ye into such Friendship and Communion with himself, as you are to receive each other into mutual Fellowship and Conversation? Is it not that God may be glorified thereby? is not this the End of all the Advancement he vouchsafes ye? the End of all the sacred Privileges he confers upon ye? You are accepted thro' him, justified, reconciled, and adopted in him: Well may he pray ye to be reconciled to the high End of all the Grace and Love that he brings ye; to be reconciled to the Glory of God.

5. 'Tis his Design to fill Heaven with the Glory of God. What then shall you do there, if not reconciled to the divine Glory? Indeed Earth and Heaven must, thro' the Lord Jesus, sound with the Glory of God. The militant and triumphant Church agrees in that, in rendering, thro' him, Praises and Applauses to God: 'Tis the Triumph of the militant Church to warble out the Glory of God; *to him, to this omnipotently gracious God, be Glory in the Church, by Christ Jesus, throughout all Ages, World without End. Amen, Eph. iii. 21.* 'Tis the Service of the triumphant Church to echo the Praises begun below, and to protract and continue them for ever. And 'tis the Lord Christ that is the Occasion, and the Founder of their Hymns and Songs. He has so reconciled (or establish'd in Union and Friendship) one Part of the sacred Quire, that they would not rebel when their Brethren did, and would not fall out with God. He has ransom'd the other Part, and purchas'd them to be Singers to the divine Glory. He has put a new Song into all their Mouths, and commanded them to tune it (eternally to tune it) to the Glory of God. Their Hearts and Hands, their Harps and Lips, their Gestures and Songs, are all adapted, tuned and set, to the Glory and Praise of God by Christ Jesus. They are redeemed unto God; they are First-

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Fruits unto God ; they are exalted, refined, and glorified by the Lord Christ, for the magnifying, adoring, and celebrating of God : *Blessing, and Honour, and Glory, and Power, be unto him that sits upon the Throne, and unto the Lamb, for ever and ever. Amen.* There the perpetual *Anthem* and *Acclamation* is, *Salvation to our God, who sitteth upon the Throne, and to the Lamb!* And the harmonious Angels, in Raptures of concordant Satisfaction and Joy, add their *Amen!* so let it be! So may Salvation (the Honours, the Applauses of the eternal Salvation) be ever ascribed to our God and to the Lamb! Heaven rings with the Glory of God ; there his Praises are most complete and perfect ; there his Revenue of Thanks and Esteem is paid him without Constraint, without Distress ; there his Tribute of Glory rolls in with a full Tide. Well then may the Lord Christ pray you to be reconciled to the Glory of God : 'Tis the Work, the Employment of Heaven ; the End, the Happiness, the Glory of Heaven : To this must you be reconciled, or you will never come there, nor be able to taste any Consolation or Pleasure there.

Thus would the Lord Jesus reconcile you to the first Petition in that sacred Pattern of Prayer he gave his Disciples, *hallowed* (or sanctified) *be thy Name* ; may thy Name be secur'd from being profaned ; may it be cloth'd with Sanctification and Honour, and may it be holily renown'd thro'out the World. To that End he would reconcile ye to the next Petition, *thy Kingdom come* ; may thy Kingdom be illustriously erected and enlarg'd, for the Support and Sanctifying of thy Name ! may thy glorious, heavenly Kingdom approach, for the endless Acknowledgments and Advances of thy Name ! For the same Reason and End would he reconcile your Hearts to the next Petition, *thy Will be done on Earth as it is done in Heaven* ; in Heaven it is done

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done to the Glory of thy Name, O that so it may be done on Earth ! In Heaven the fulfilling of thy Will issues immediately into Praises and Glory, O that so it may be on Earth too ! Oh ! that Men might praise the Lord for his Goodness, and for his wonderful Works to the Children of Men ! He would reconcile ye to the Doxology and Conclusion of that Prayer, *thine is the Kingdom, the Power, and the Glory* ; thine is the Kingdom of the whole World ; thine is the Power by which it is administered ; thine is the Glory that will redound from that Kingdom and the Administration of it. And may the Glory of thy Kingdom, and the Glory of thy Power, and the Fame of thy Glory be render'd and ascrib'd to thee for evermore ! My Mouth shall speak the Praises of the Lord, and let all Flesh bless his holy Name for ever and ever ! And blessed be his glorious Name for ever and ever ! and let the whole Earth be filled with his Glory, *Amen, and Amen !* Thus would the Lord Jesus reconcile you to the Glory of God.

9. Be ye reconciled to the Unity or Onlyness of God. Be pleas'd that God have all this Perfection and Glory, and that this God should be One ; One, and no more. Divers Gods are admitted and set up in the World. As unanimous as the World is in the Acknowledgment of a God, yet divided it is about the Application of Deity. When the great Adversary of God could not quite blot out the Name, the natural Conscience and Discoveries, of God from under the Heavens, it was then his Policy and Design to withdraw Man's Mind from the Search and Apprehension of the living and true God, and to seduce him to apply the Notion and Honour of God to any thing else. Hence how prone has the World in all Parts of it, and in all Ages of it, been to Idolatry ? hence Gods have been multiplied according to Countries, Cities, or Families : *Ac-*

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according to the Number of thy Cities, so have been thy Gods, O Judah! Jer. xi. 13. But what intolerable Injury and Affront must this be to *Jehovah*, to the eternal, living God! It must be the Glory of the True God to wear such Excellencies, as none possess but he himself: It must be his Prerogative to be most wise, most potent, most good, most blessed: It must be the Jewel of his Crown to have none like him, none furnish'd with such incomprehensible Perfections, and consequently, to have no Equal, no Competitor, no Rival; but to be altogether incomparable: *To whom will ye liken me? says the Lord*, (and such may well be the Saying of the eternal, independent Lord) *and to whom shall I be compared?* With me then must you be content, or with none. If I am not all-sufficient, I am not meet to be adopted as a God; but if I am, if All-Sufficiency belong to me, you must go no farther, but rest well-pleased in me alone. To this Truth would the Lord Christ reconcile you, That there is but One God; and that God is sufficient for all the World. To a holy Regard of the first Command would he reconcile your Hearts, *Thou shalt have no other Gods before me*, in Conjunction or Competition with *Jehovah*: He is God alone, and him only must thou serve. He prays thee to throw away all thy Idols, to abandon all thy false and foolish Gods, all that thou entertainest and espoudest in the room of God, and to delight thyself in *Jehovah* alone, who is his God, the God of Heaven and Earth. Thus does the Lord Jesus pray you to be reconciled to the Perfections and Attributes of God.

SECT. XI.

We must be reconciled to the Blessed Trinity.

Thirdly, **B**E ye reconciled to the holy Persons in God; to the glorious Three that are the Partners in Deity and in the divine Nature. Persons, we call them, as finding them represented and dignify'd with the Understanding and Wisdom, with the arbitrary Pleasure and Power of Persons. Yet Persons not so distinct and different as three Persons in human Nature, and in our World are. Three Persons among us are three Men; but these three are not, nor can they be, three Gods; they must be so intimately and eternally united, as to be but one God: you must not conceive their Distinction or Division so great, as to destroy the Unity of the Godhead. As we know not the pure Essence of God, so neither do we know what Distinction the divine Nature is capable of. Who knows all the Excellencies of the Godhead? Some say they are infinite in Number, as well as in Nature and Perfection; and who knows how distinct and truly different 'one may be from the other? But this we know, that all the Distinction there cannot multiply the entire Godhead, or constitute divers Gods. These Three then must be apprehended in such intimate Union, as to be but One entire *Jehovah*, One living and true God. And surely the Lord Christ was willing to reconcile us to Three Persons as One God, when he commanded that we should be baptized into *the Name of the Father, and of the Son, and of the Holy Ghost*. He would surely reconcile us to them, when he would have us be baptized into their Name. To them by Baptism, are we to be dedicated and consign'd

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dedicated in a Covenant of Reconciliation and Peace; and consign'd, as being theirs more than our own. To them, as Three, would he reconcile us, since he gives us such distinct mention of three great Names, that carry sufficient Distinction in them, as the *Father*, the *Son*, and the *Holy Ghost*. To them, as some way One, would he reconcile us, since into their (single) *Name* (not Names) are we to be baptized; into their joint Authority and Grace. And to them, as One God, surely would he reconcile us; for must we be dedicated to mere Creatures, that by natural Right cannot claim us, any more than we them? must we be devoted, and by Baptism consign'd, to Angels, whom we are not to worship, who are our Fellow-Servants, yea, who are all ministring Spirits to the Baptized? To this Mystery then would the Saviour reconcile you; to the Mystery of Three in One Godhead, to the Father, to the Son, and Holy Ghost. Nay, as Preliminary to this, I would pray you to be reconciled to *Mystery*; to Name and Thing. The World is grown almost weary of both; and has been, indeed, deluded enough by Pretences to, and vain Ostentations of, what has been call'd Mystery; But shall the Deceits of Men make void the Faith of God's Elect? Shan't God be true, and his Mysteries be great and true, tho Men be Lyars? Mysteries there are in Nature, why not then in Grace? Mysteries there are in Providence, and divine Government of the World (as all must own that own a God at all) and why not then in Religion? The Name may well be valued, it occurring so oft in our Lord's *New Testament*: *We speak the Wisdom of God in a Mystery. I show you a Mystery. Being knit together to the Acknowledgment of the Mystery of God, even the Father, and of Christ. Holding the Mystery of the Faith. Great is the Mystery of Godliness.* All which must intimate some real Mystery; something

thing above and beyond pure Reason's Light and Discovery ; something immediately dependent upon, and issuing from, the pure Will and Wisdom of God ; no wonder then, if it be amazing and surprizing to us : Who can teach the deep Things of God ? Nay, Mystery there must be in the divine Essence, whether Men will or no : Infinity will confound us, when we have said all. The pure Substantiality of God, the Eternity, the Imensity, the Knowledge of God will be incomprehensible and mysterious. Wonder not then to hear of Mystery there, that could not be known but by special Revelation and Discovery from God himself. Wonder rather that he will make known the Mysteries of his Nature, by his very gracious Dispensations and Operations towards us : Wonder, that in an Œconomy and Process of Salvation towards us, he will shew himself to be Father, Son, and Holy Ghost ; and accordingly learn you to be reconciled more and more to Father, Son, and Holy Ghost. And so,

I. Be ye reconciled to the Father ; the Father in the eternal Godhead. He is usually styled, *Fons Deitatis*, the Source and Fountain of the Deity or Godhead ; not that he is so to the whole Deity or Divine Being ; for he is not so to himself : He can't be properly said to spring from himself. But he is so (in our Mode of Conception at least) to others in the Godhead : From him the Son and Holy Spirit flow : Be ye then reconciled to him ! The Lord Christ would pray ye to be reconciled to the Father ; and justly he may, upon such Accounts as these :

1. Because he is the glorious Father in the Godhead. Not merely Father of the whole Creation ; but Father in the divine Nature. How great a Glory is that ? how great an Honour is intimated and involv'd in this personal Property ? which is,

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(1.) To be of None. (2.) To be Communicative to others, particularly to two *such* others, as the Son and Holy Spirit.

(1.) To be of None : To receive Being, or Person, or Perfection, or Glory, from none ; to be totally unoriginated, underived and independent. Something must be necessarily existent, and take its Rise from nothing else ; must exist by Virtue of its own necessary Excellence and Fulness of Being ; so does the Father : there is none before him, none to communicate to him. He then must be first of all ; and every Thing else must be derived from him, either necessarily, by reason of his Fulness, or voluntarily, according to the good Counsel of his Will. What eminent Glory and Prerogative is this !

(2.) To be Communicative to others ; and to two such others, as the great Son and the Holy Ghost. The Father has Life in himself, and he communicates to them to have Life in themselves ; Life, that can't be retracted, exhausted, or withdrawn ; how great is the Father on this Account ! Does the Apostle argue, *shall we not be in Subjection to the Father of Spirits* (the Father of our Spirits, the Father of created Spirits) *and live ?* and may not the Son (the great Apostle of the Father) much more argue, Will ye not be reconciled to the eternal Father ? to the Father in the divine Essence ? to that Father that has a Son and has a Spirit, eternally glorious with himself ? O be reconciled to this Father, that your Souls may live ! He may justly tell ye, that such a Father must needs be a Father of Glory ; and will ye not be reconciled to the Father of Glory, that you may live in Glory with him ? Then,

2. Because he is (as it were) Leader in all the divine Counsels ; in all the Designs of Grace, relating to this our World, or any World whatever :
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He that is the Source or Spring of Life and Glory, must be the Source also of Wisdom, Will, and Counsel: This then must belong to the Father. It may well then be supposed to be the Father's Invitation, *Let us make Man*; let us make him upon peculiar Designs, and for the glorious Ends of our Purpose and Grace. And upon the Fore-view of Man's Fall and Enmity, we may well suppose the Father's Proposal, *Let us reconcile Man*. See what is become of the Man that we have made! and made in our Image! See how chang'd he is from what he was before! how unlike us! how hostile and adverse he is to us! But let us take our Parts in reconciling and restoring him to us again! Hence in this Context, *All Things are of God*; all these Things are of God, all of the new as well as of the old Creation; *they are of God*, even the Father, *who hath reconciled us to himself by Jesus Christ*; and who hath reconciled us also (in another way and Method) by his Holy Ghost: For he hath sent his Spirit (the Spirit of Adoption) into our Hearts, by which we cry, *Abba, Father*; and are reconciled to him as our Father. Did these kind, merciful Counsels begin (as Things of this Nature could begin) with the Father, and will ye not be well reconciled to him, that has abounded towards you in Grace, and Wisdom, and Prudence?

3. Because he is the leading Author and Cause in the Execution of these Designs, and Administration of these Purposes. Does not he work all Things according to the Counsel of his own Will? In the Process of the great Salvation, is not the Order from the Father, by the Son, and thro' the Holy Ghost? *That the God of our Lord Jesus* (God the Father, as atoned and reconciled in our Lord Jesus) *the Father of Glory*, (he must needs be a Father of Glory, who is God of such a Lord as the Lord Jesus is, and who gives such a Spirit)

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may give you the Spirit of Wisdom and Revelation, Eph. i. 17. The Son and Spirit come from the Father. Here's then their natural and œconomical Order too included in the Canon of Baptism, *The Name of the Father, and of the Son, and of the Holy Ghost*. The Father leads the Order, has the Primacy in Nomination, in Subsistence, in accomplishing all Affairs in Nature, Grace, and Glory. How much does the Lord Christ speak on the Behalf of the Father? how abundantly does he commend him, his Will, and Works to you? He professes to come from the Father, to send you the Spirit, the Comforter, from the Father; professes to go back again to the Father, to live blessed in the Light, and Love, and Beams of the Father; to do all and suffer all, to command and beseech in the Name and by the Authority of the Father. He prays ye therefore to be reconciled to the eternal Father. Then,

II. Be ye reconciled to the Son: To *the Son of the Father*, (as he is emphatically call'd) 2 John 3. How great a one is he that is the Son of such a Father? O be reconciled to the Son of God! A Son he is, suitable to such a Father; so spiritual, so bright, so glorious. O come, and *kiss the Son!* Psal. ii. 12. come, and give him a reconciling Salute; salute him in token of your Reconciliation to him, as *Esau* did to his returning Brother *Jacob*. *Esau ran to meet him* (his Heart being now, at least for this Season, towards him) *and embraced him, and fell on his Neck and kissed him*, Gen. xxxiii. 4. Love vanquish'd former Enmity: Reconciliation springs in his Breast, and he kisses him. The Son and you have been at Distance: No wonder: You have fallen out with his Father. He will espouse his Father's Cause; but he will be condescending and compassionate: He will receive ye, and, upon Reconciliation with himself, will introduce ye to the Father.

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Father. They that are reconciled covet his Kisses and Embraces : *Let him kiss me*, says his Spouse, *with the Kisses of his Mouth*, Cant. i. 2. let him afford me the most intimate Discoveries of his Love. And will not you then go kiss and salute the Son? Give him the Demonstrations of your profess'd Subjection ; the Tokens of your Return and Reconciliation to him. His human Nature may well pray you to be reconciled to the divine. He as Mediator (as the anointed Mediator, and Mediator with Men) may justly pray ye to be reconciled to himself as the Son, as the Son of the Blessed, the Son of the Father. And many Reasons has he wherewith to urge and plead with you to be reconciled to himself as the Son of God. For,

1. He may tell ye, what a glorious Person he is, as he is the Son ; the Son of the Father ; he is the Brightness of the Father's Glory, the Reflexion and Resplendence of his uncreated Light and Lustre. He is the express Image, the lively and living Portraiture of the Father's Subsistence and Person. He was existent before all the Creation ; in the Beginning of Time, and of Things, was with God, was present and intimate with the Father : O happy he, that was with God, before the World began ! And he was so with God as to be God ; to be united in the Nature and Felicity of the same Godhead : O glorious Son, who is really and eternally God ! He is the Word and Wisdom of God ; he possesses the innate, uncommunicable Joys and Complacences of the Godhead ; he is eternal Life and Light ; he is all over Glory, Beauty, and Perfection ; and will ye not be reconciled to such a one as this ? one whose Name, and Birth, and Honour, is so great and high ? *who hath ascended into Heaven, or descended ; ascended to Heaven to know the Affairs there, or descended to report them to us ? who hath gathered the Wind, the rolling, turbulent Wind, in his Fists,*

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within the Enclosure of his Hand? *who hath bound the Waters*, either of the Ocean or of the Clouds, *in a Garment?* in the Skirt of his Cloak? *who hath established all the Ends* (all the Quarters, all the Zones and Climates) *of the Earth?* *What is his Name?* the Name of him that hath done all this? and *what is his Son's Name*, if thou canst tell? Prov. xxx. 4. Here's his Name, and here's his Son's Name, that hath done these, to all others, impossible Things: The Son of God hath done 'em. That Son that hath many Names; his Name is call'd, *the Word of God*; and he has on his Vesture, and on his Thigh, a Name written, *King of Kings, and Lord of Lords*. And yet he hath a Name that none knoweth *but he himself*, a mysterious, unsearchable Name, *Revel. xix. 12, &c.* Such a one is the Son of the Father, so glorious and incomparable is he! And shall he not prevail with you to be reconciled unto him?

2. He may plead with you his Relation to the Father; not only the absolute Dignity of his Person, but his relative Nearness to God the Father. He is Son of the Father; one eternally begotten by, or issuing from, the Glory of the Father: The First-born, the only Begotten of the Father. One therefore, that must be dear to the Father; the Son of his Glory must needs be the Son of his Love. And does not he plead this with you? even his Relation, his Nearness, his Dearness to the Father? May he not well expect, that if you are reconciled to the Father, you should be reconciled to him also? to him, the Darling, and dear Companion of the Father? *The Lord possessed me* (for what is this *Wisdom* but the *Word*, and the *Word* but the *Son*?) *in the Beginning of his Way*, when first he applied himself to any of his Works: In the Beginning of the World was I with God, with my Father, *Jehovah*; *before his Works of old*; before

fore the Foundation of any of his Works were laid ; for without me was not any Thing made that was made. Then was I by him ; yea, then was I in the Bosom of the Father ; I was as one brought up with him, continually conversant with him ; and I was daily his delight, the perpetual Object of his Complacency and Joy ; rejoicing always before him ; most highly pleased in him, and pleasing to him ; our mutual Loves and Delights were truly divine, most intense, uninterrupted and uncessant. *And now hearken to me, O ye Children ! ye Children of Men ! ye that are by Creation Children of God ! Will ye not hearken to me ? will ye not hear my Voice, who am thus related to God ? will ye not be reconciled to me, who have thus inherited the Love, the Intimacies, the Delights of God ? will ye not love the Son ? Prov. viii. 22, &c.*

3. He may tell ye, that he, the Son, has wonderfully loved you ; his divine Nature has of old remembered you in Love. In the Beginning of Things, he rejoiced in the habitable part of his Earth ; and his Delights were with the Sons of Men : He delighted himself in Thoughts of Peace and Love towards the Sons of Men ; there, and towards them, were his Thoughts employ'd, far otherwise than towards Angels, either fallen or preserved. He concurr'd with the Father in all his Decrees and Purposes of Grace ; he pitied Sinners when he foresaw them lying in their Blood, when he might have been everlastingly angry, and have refused all Thoughts of Reconciliation, yet he then put on Bowels of Mercy, resolv'd to succour, to spare and relieve. He loved our World, and willingly receiv'd those that the Father would bestow upon him : *Thine they were, and thou gavest them me ;* and I will take them for all the Ends and Purposes, for which thou gavest them me. The Son

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4. He may tell ye, that the Father would have him to be beloved ; consequently would have ye come and be reconciled to the Son. Truly it seems to be one special Design in permitting the Apostasy of the World, to raise a peculiar Glory to the Son ; a special Design in the Work of Redemption, to discover, display and glorify the Son ; so that it may be rather said of the Sin of the World, *than of Lazarus's Sickness, this Sickness* (and this Inundation of Sin) *is not unto Death*, (is not permitted in order to the eventual Death and Destruction of the whole, tho it tends thereto) *but for the Glory of God*, (for the Honour of the whole divine Nature) and, particularly, *that the Son of God may be glorified*, that his Love and Power may be illustrated thereby, John xi. 4. 'Tis the Son is the Head of the new World ; the Son is predestinated to be the Pattern and *First-born among many Brethren* : 'Tis the Son, that in the Reconciliation and Recovery of the World, *has all Power and Authority committed to him by the Father*, that all Men should honour the Son, *as they honour the Father* : The Father will support the Honour and Office of the Son ; will tread the Enemies of the Son under his Feet. If then you have any Respect and Deference for the Father, you must come and kiss the Son.

5. He may tell ye, that 'twas he that made the Worlds. 'Tis his Wisdom, and Prudence, and Power that you see in all the beauteous, splendid World about ye : *By him were all Things created that are in Heaven, and that are on Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers : All Things are created by him, and for him*, Col. i. 16. And will ye not be reconciled to him, by whom, and for whom, all Things are and were created?

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6. He may tell ye, that 'tis he, the Son, that undertook the mighty Office of Mediator ; the Office of mediating with the eternal God, on Behalf of a World of Enemies and Rebels ; an Office that bespeaks his Nearness and Dearness to the Father ; an Office superior to that of any Angels ; they are Servants to this Mediator. And will ye not be reconciled to him that must mediate for you ?

7. He might tell ye, that thereupon it was he that would put on Flesh, and become incarnate for you ; he that was in the glorious Form of God, would be Partner with you in Flesh and Blood ; would be an Inhabitant of your World, and be made subject to the Laws by which your World is to be govern'd. Here's the Mystery of Religion indeed, that God (particularly the Son of God) would be manifested and dwell in Flesh ; and dwell in the Likeness of sinful Flesh ; Flesh, exposed to the Necessities, Toils and Sorrows, that sinful Flesh is condemn'd to. 'Twas he, the Son, that would assume such a corporeal Nature, that must be circumcised, must be weary'd and pain'd, must be scourg'd, and beaten, and drench'd in Blood and Sweat ; must be baptized, and eat the Paschal Lamb ; must be wounded and bored, hang'd on a Tree, stabbed to the Heart, grieved and tortured to the Death, and, at last, committed to the Grave and Dust. And must he be, and do, and suffer all this, and will ye not be reconciled to him ?

8. 'Tis he must reconcile you to the Father ; must by his obedient Sorrows, by his sorrowful Life, and accursed Death, must obtain your Pardon and your Peace. He was deliver'd to Prison and Judgment for your Offences, and was rais'd again, and dismiss'd from thence for your Justification. He is ascended and gone to the Father, to intercede and manage the Sinner's Cause with him.

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And if you are reconciled by his Death, you must certainly be fully saved by his powerful, mediatory Life. 'Tis he must cover and cancel your Sins, must wash ye in his Blood, and present you faultless before the presence of his Father. And will ye not then be reconciled to the Son?

9. He'll send the Holy Spirit to sanctify, strengthen, and comfort ye; if you'll be reconciled to him, he'll shed abroad on your Hearts the Spirit of Holiness, Peace, and Joy: and what an Heaven on Earth will that be? *Turn ye at my Reproof*, (says he who is the Word and Wisdom of God) return ye at my Calls, be reconciled to me at my Instigation and Counsel, and *I will pour out my Spirit upon ye*, the Spirit of Wisdom, Grace, and Peace, that shall prepare ye for Light and Glory, *Prov. i. 23.*

10. He may tell ye, that he can be angry: As gracious as he is, as condescending as he has been, he can be severely angry; he has Jealousy as well as Love, Wrath as well as Compassion and Grace. *Kiss the Son* (salute him in token of reconciled Subjection) *lest he be angry*, lest his Anger and Fury rise and burn, provok'd by your Implacableness; and then, you'll soon *perish in the way*, (in the Course of your Hostility) *when his Wrath is kindled but a little*; a little of his Wrath will do your work, will be your eternal Down-fall and Ruin, *Psal. ii.*

12. and his Power and Righteousness will raise Satisfaction and Glory to themselves from your deserved Destruction. *I will laugh at your Calamity*, will rest well-pleas'd in the Execution of my holy Judgments, and will *mock when your Fear cometh*, I'll aggravate your Sorrows, and satisfy my Jealousy and Justice in the Down-fall of my irreconcilable Enemies. O hear the Voice of the Son of God! consider his Glory and Power, the Power of his Jealousy and Wrath, and be reconciled to him!

III. Be ye reconciled to the Holy Ghost, or Holy Spirit; to the blessed Spirit of God; the third Personage in the eternal Godhead: Be reconciled to him as God. *Ananias, why hath Satan (the great Adversary of God) filled thine Heart (both with Enmity and Guile) to lye to the Holy Ghost?* (to commit and practise a Lye in the Presence of the Holy Ghost) in thus doing *thou hast not lyed to Men* (to us merely, in whom the Holy Ghost more eminently acts and dwells) *but to God*, to that Holy Ghost who is far above us, and above Men, as being God, *Acts v. 3, 4.* Be ye then reconciled to the Holy Ghost! to the pure, adorable Spirit of God! This the Lord Christ may well claim and pray at your hands; if you consider these Things,

1. A most glorious Spirit must he be, that is the Spirit of God; all that is divine must needs be so. All that is in God, and of God, as belonging to his Nature and Essence is unsearchable and unconceivable for Glory; the Spirit of God therefore must needs be so. He is justly styled the Spirit of Glory, *the Spirit of Glory and God* resteth on you, *1 Pet. iii. 14.* A glorious Spirit he must be, as being the Spirit of God: and will ye not be reconciled to such a one?

2. There's the Relation this Spirit bears to the Father, and to the Lord Christ himself: To the Father, as proceeding from him; the Spirit of the Father. To the Lord Christ himself; to him, as the Son; proceeding from him, in Conjunction with the Father; the Spirit of his Son. To the Lord Christ also as Mediator, procured by him for you, and assign'd to him, as Head over all Things to the Church, to act in Pursuance of that Work the Mediator has begun: The Comforter will come, *whom I will send to ye from the Father, even the Spirit of Truth*, (that will dictate Light and

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Truth to you) *who proceeds from the Father*, (and whom the Father will send in my Name, and on my Account) *he shall testify of me*, John xv. 26. If then you have any Love and Esteem for the Father and the Son, you must be reconciled to their Spirit.

3. This Spirit concurs with Father and Son in all their gracious Designs towards you and your World. The Holy Spirit was willing that you should be loved and compassionated by the Father; should be redeemed by the Son, should be treated with appointed Means for your Reconciliation and Recovery unto God. And tho it's said, that he distributes Gifts and Operations in the Church, according to his own Will, 1 Cor. xii. 11. as if he had a supreme, independent Will; and so he has, independent and supreme, in reference to the Church, and to the Members and Ministers thereof, yet 'tis still agreeable to the Will of the Father, and of the Son: There is one Spirit, one Lord (Mediator and Administrator) and one God, and all these concur in their Operations, acting in the Church as each other will; there is no Discord or Disharmony among them.

4. 'Tis this Spirit must convey the purchased Salvation to your Souls. He is next to the Father and Son in Operation and Business; he is willing to apply and communicate the Effects, and Benefits of the great Redemption; he will rear and build a Temple for God; *In whom ye are builded an Habitation for God thro' the Spirit*, Eph. ii. 22. He will adorn and beautify that Habitation with Gifts, Graces, and sacred Endowments, dividing to the several Parts of it, according to his own Pleasure. He will renew and sanctify Souls, he will heal and strengthen them, will comfort, refresh, and revive them, and bestow on them the Pledges, the Earnests, and First-fruits of eternal Glory. O then, *grieve not* (provoke not, rebel not

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against, but be reconciled unto) that *Holy Spirit of God*, by whom ye are to be prepar'd for and sealed unto the Day of Redemption, Eph. iv. 30.

5. This Spirit can execute sore, tremendous Judgments on your Spirits : He can easily revenge your Enmity on your own Heads. He can deal with Spirits ; act upon them, or withdraw from them, according to the holy Designs of his Pleasure. He can communicate spiritual Light, and Wisdom, and Savour, or he can withhold them when he has once communicated them. No doubt but the natural Faculties of the rational Soul are in his Hand, and under his Management and Tutorage : He can inhibit and restrain the Exercise of those Faculties, or he can enlarge and adorn them. As he could furnish *Bezaleel* with Invention, Contrivances and Skill for the curious Work of the Tabernacle, so he could, upon Provocation, retract his Grant, and withdraw the Gifts he has bestowed. How many Benefits and Endowments has he in possession ? both such as are call'd common and special, natural and inspired, Gifts and Graces ; such as do, and such as do not accompany Salvation : O how sad then must it be, to stand in Enmity and Opposition to the Spirit of God ! how severe are his Judgments and Executions ! He can deliver over to Blindness, and Folly, and Dotage ; to Rashness, Inconsideracy, and Presumption ; to Stupidity, and Dullness, and Hardness of Heart. He can refuse to heal, to sanctify, or soften ; refuse to enlighten, teach, quicken, or comfort ; can deliver thee over to the Power of all the Passions, Corruptions, and Disorders of thy own Heart : and then whither wilt thou run ? O dreadful, to fall under the Displeasure of the good Spirit of Grace ! Thou hast lyed to the Holy Ghost, says *Peter* to *Ananias*, and immediately he falls down dead : And he slays Souls as well as Bodies ;

Bodies ; denying holy Light, and Life, and Joy, inflicting Anguish, Terrors, and ghastly Wounds, even unto eternal Death. O dread, therefore, to rebel and vex this holy Spirit ! O return to this Lord, the Spirit ! Where he is there's blest'd Liberty and Impunity. Be reconciled to the Holy Ghost, and his saving, heavenly Communion, Joys, and Consolations, will be with you.

Thus be you reconciled to the royal Persons in the glorious Godhead or divine Nature.

S E C T. XII.

We must be reconciled to God consider'd in his several Relations.

Fourthly, **B**E ye reconciled to the Relations of God ; not, now, the relative Persons of the Godhead, who are sometimes call'd, The Relations in God : These have just now been mention'd, as Objects of your just Reconciliation. But, now, be ye reconciled to the external Relations of God ; the Relations he bears to you ; which are all founded upon his Works ; his Works of Power, and Love, and Conduct. The Relations he bears to you are many ; all of 'em infer some good and excellent Act, or Work of God's, and consequently demand some Duty or other from you. As the Relation of Creator supposes and intimates God's great Work of creating you, and will, tho more remotely, infer your Duty towards the Creator, yet some of these Relations seem more immediately to connote and intimate God's Beneficence and gracious Actings ; others, more immediately to intimate and design your Obligation and Duty. Those then of the first sort, will well serve as motives of Reconciliation with

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those of the second. The Relations that immediately bespeak God's Love and Goodness, shall be reserved as Invitations and Incentives to you, to be reconciled to those Relations of his that immediately bespeak your Duty and dutiful Subjection to him. To these you are most loth to be reconciled: Thence, because God is your Creator and constant Benefactor, may you be justly press'd to be reconciled to him as your Owner and Ruler. To these Five divine Relations then, would the Mediator (and I also, in the Mediator's stead) pray you to be reconciled:

1. Be ye reconciled to God as your Proprietor, Possessor, and Lord; as one that hath all Right to ye, all Propriety in ye, and all Dominion over ye. I have already told ye, that this Reconciliation is a Reconciliation of Unequals, of Parties vastly distant from each other: He, to whom you are here to be reconciled, is unconceivably superior to you; you are his own, more absolutely his own, than the Clay can be the Potter's; the Potter made not the Clay, tho he makes Vessels out of it: You are a-kin to *Nothing*, and were produced from thence; the whole Mass of the World was once Nothing; that is, was not at all, had no manner of Being or real Existence; What mighty Power was that, that caused it to be? and how strong and clear must his Title to it be who gave it all its Being, Subsistence and Perfection? As he made it purely for his Pleasure, so he must have full, uncontestable Right to use, employ, and manage it according to his Pleasure. Consider then God's Propriety in you; it is most complete, absolute, unalienable and everlasting; you are his Workmanship, his Vessels, his Creation, or Production out of Nothing. See you not then, that he is your entire Possessor and Lord? and will ye not be reconciled to his Dominion and Title? O

rejoice

rejoice that you are thus his own ! that you are the Goods, the Chattels, the Tenure, the Propriety of the living God ! that you totally, and unalterably belong to the great Possessor of Heaven and Earth ! O return and recognize his Right, his Dominion and Lordship ! *O Lord, our God, our original, rightful Lord ! other Lords, besides thee, have had Dominion over us, thro' our Fault and thy just Desertion, others have encroach'd upon thy Right and Property ; usurping Lords have attempted to alienate us from thee ; but now, by thee only will we make mention of thy Name, we'll now acknowledge and record thee only as our just and rightful Lord, Isa. xxvi. 13.* O imitate the Churches of Macedonia, who, says the Apostle, (upon our reconciling Embassy to them) *first gave their own selves unto the Lord*, they made a solemn Recognition and Profession of the divine Dominion and Lordship, by an apparent Surrender of themselves to the Lord, to God as their Lord, *and to us* (as his Embassadors) *by the Will of God*, to be guided by us in all Things, wherein we could shew them the Will of God, 2 Cor. viii. 5. O noble, plenary Reconciliation ! May the same Mind and Transaction be with you ! may you thus be reconciled to the great God, as your unlimited Owner and Lord !

2. Be ye reconciled to God as your supreme Guide and Governor : Not only to him as Proprietary and Lord, which he is to all the Creation animate and inanimate ; but as bearing this super-added Relation to you, of Ruler and Governor. As he produced you in common with the rest of the World, so he pleased to produce you with peculiar Nature and Excellencies : He has made you understanding, rational, discursive, volitive Agents ; such that can act by holy Rule ; such that can understand and discern the Excellency and

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Obligation of a holy Rule to act by. Such Rule your Owner and Lord gives ye, and so becomes your authoritative Governor, your King and Monarch. Here's now the Spleen of your Enmity and Aversion ; you love not, you care not for the blessed God, as the wise and holy Governor of your Hearts and Minds. Here the Antipathy of your Hearts appears ; you like not that he should rule and reign over ye ; his Authority and Yoke ye would violate and break, as far as you can ; his Crown and Scepter you would trample under your Feet ; his Word and Laws, (the Instruments of his Government) ye hate and disdain : All the Emblems and Ensigns of his Jurisdiction and Majesty you would throw down and abolish, as near as you can. O the abominable, rebellious Opposition of Man's Heart, to the rectoral Power and sacred Government of God ! God should not be Ruler, nor give Law to the World, if Man could help it. But he will reign, and herein he will be glorified : *The Kingdom is the Lord's*, the whole Earth is the Lord's Kingdom ; *and he is Governor among the Nations*, Psal. xxii. 28. This Relation of Governor includes two in it. (1.) Legislator. (2.) Judge.

(1.) Legislator, or Law-maker, or Law-giver. He has Power and Right in himself alone, to give Law to the World : He made not the World to be lawless and licentious, to act by Lust, Humour, Inadvertency, Ignorance and Passion. The inanimate, senseless Parts of the World, act by established Rule tho they know it not ; the intelligent, knowing Parts, must act by known Rule, to a known End : The End must be the Glory of the universal Lord ; the Rules, to attain that End, are established by the universal Lord, as Law-giver ; these Rules ordain'd for shewing forth his Glory, and for raising Glory to him, are his Laws : How

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righteous, and true, and excellent are his Laws! O be reconciled unto them! to their Matter, and to their End! I would come intreating you in the Words of *Eliphaz to Job*: *Receive, I pray ye, the Law from his Mouth*, I would beg of you that you would embrace the divine Law, the Law of everlasting Righteousness, from the Mouth of God; and lay up his Words (his holy, obliging Words) in your Heart, treasure them up there, that ye may not sin against him. If ye thus return (and be reconciled) to the Almighty (as your Law-giver) then shall ye be built up, ye shall put away Iniquity far from your Tabernacles, Job xxii. 22, 23. O that this may be the real Language of your Souls! O how we love thy Law! it is our Meditation, our Delight all the Day! The Lord Christ came to bring you the Law from God: He desires ye to be reconciled to that Law, and to his Father that sends it. I pray ye, in Christ's stead, be ye reconciled to that Law, and to God as the holy Law-giver.

(2.) Judge: He that gives Law will, in Administration and Execution, proceed according to Law: *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King*; the same Lord that judges us has given us Law, by which his Process in Judgment is regulated; and he that hath given us Law is our King, our Monarch and Governor, *Isa. xxxiii. 22.* His Law is the Rule of his Judgment; his Judgment then must be as equitable and righteous as his Law: Submit then to this Relation, be reconciled to him as Judge. That you may be so, it is meet indeed that you be in such State, and such Circumstances, as to be able to bear his Judgment; which you may be, if you are reconciled to his Son: He is the Justifier of him that believeth in Jesus; which also you may be, if you are reconciled to him as Lawgiver. Great Peace

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Peace have they that love his Law ; Peace from God, and consequently no Condemnation. Be reconciled to the great Judge of the World, who will do right ! pray be reconciled to God, in the whole Relation of King and Governor ! What is the great Cause and Controversy in the World but this, that it is so revolted, so alienated from him as King and Governor ? Thence the Sin of the World, especially of the Church (where he peculiarly reigns) is so aggravated, as Treason and Rebellion : *Hear, O Heavens ! and give ear, O Earth ! I have nourished and brought up Children, and they have rebelled against me ! they are a rebellious House ! Son of Man (says God to his Prophet) I send thee to the Children of Israel, to a rebellious Nation, that hath rebelled against me : They and their Fathers have transgressed against me to this very Day.*

And consequently what mean all the divine Calls to return and repent ? *Repent, and turn your selves from all your Iniquities ! If thou warn the Wicked of his Way, to turn from it ; if he do not turn from his Way, he shall die in his Iniquity. Turn ye, turn ye from your evil Ways, for why will ye die, O House of Israel ?* What are all these Calls to return, but so many Summons to come and be reconciled to God as King and Governor of the World, and of the Church ? Then,

3. Be ye reconciled to God as Sanctifier. You may perhaps doubt whether this Relation more eminently bespeaks God's Beneficence, or your Duty : It eminently bespeaks both ; it bespeaks such a Blessing as is (and comprehends) your Duty. Herein God blesses you, in turning you away from your Iniquities. Sanctity is your Duty ; you are to possess your selves (your Souls and Bodies too) in Sanctification and Honour ; you are to present both as a sanctified Sacrifice unto the Lord. And your real Sanctification will issue into the active Dis-

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charge of your Duties ; as much Enmity therefore do you bear to this Relation, as you do to Sanctification and Duty. Sanctity indeed is your Blessing : *Blessed are the pure in Heart, for they shall see God* ; yet such a Blessing as will not only infer your Obligation to Duty (as all Blessings do) but will influence and lead you to actual Duty. Sanctification will instigate the Heart to practical Godliness ; and 'tis God that sanctifies : *I am the Lord that sanctify you*, Exod. xxxi. 13. *The God of Peace* (or Reconciliation) *sanctify you wholly*. O blessed Relation ! O that you might love it, and him that bears it ! Be willing that God should not only give you his Laws, and write them in his Book, but write 'em in your Hearts also ! To this Relation, to be sure, the Lord Christ would reconcile ye. He came to sanctify the World, came to make way, that God might return as a Sanctifier to the World ; for this End he presented himself as a sanctified Sacrifice to the Holiness and Justice of God, *for their sakes I sanctify my self, that they also may be sanctified in the Truth*. He came to set up Sanctification in the World : He prays you then to be reconciled to God, as Sanctifier.

4. Be ye reconciled to God as your ultimate Happiness, as the sufficient, incomparable Portion and Blessedness of your Souls. This Relation he will have, and will fulfill, if ever you should come to see him, and be united to him in the World of Felicity. Choose him now in this royal Capacity, and for this Issue and End. In this respect ye are estranged from him abundantly, you are willing to take up your Happiness any where else than in God. Ah ! whither do poor, ignorant, prejudiced Souls wander ? a good, a complete, satisfactory Good they seek and hunt after ; a Portion of Goods (of good Things) they would have, to make them blessed ; but, alas ! whither go they
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for it? To the World, and the Gratifications of the World. They would fill their Bosoms and their Hearts, with the Treasures there; the Honours, Promotions, Wealth and Pleasures of the World, are pursued and chosen as the Life and Bliss of Souls; there they expect Felicity and Content. Alas! poor Souls, that know your selves no better! and know the World no better! Know ye not, you were made for Life and Immortality? Know ye not that all the Pleasures of the World are fleeting and vain? die in the Possession, and perish in the using! See ye not how few are made happy by the World? and that they that seem most full of it, are most remote from Content and Happiness? See ye not that the World is cursed and blasted of God, that it is not able to yield Satisfaction and Bliss to its greatest Possessors? Vanity and Vexation is written upon the whole of it. O fordid Pleasures! O dying Delights! O corrupting and corrupted Gratifications and Comforts! A Portion for the Enemies of God, and such as are disinherited from eternal Life! O return, poor Mortals, to God as your Joy! let him be your Portion, and your exceeding great Reward; he can be so, and he alone. He can fill all the enlarg'd Desires, Capacities, and Powers of your Souls; can fill 'em with Light and Joy, with Life and Peace, with the holy Beams of Glory, and with the potent Streams of Pleasure and Perfection, that flow from his Face for evermore. The Father of Spirits can be a Bliss for Spirits, can purify, illuminate, and perfect them, and involve them in spiritual, refined, essential Joys. O the Fulness of Joy that is with him! O the vast transcendent Pleasures that are at his Right Hand for evermore! O the blissful Streams that perpetually flow from the eternal Fountain of Glory and Consolation! O come, poor Souls, return unto your Rest! return to God, as
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your Source, and Centre, and Rest ! take up with him, or you'll never be happy. To this the Lord Christ earnestly invites ye. He came from Heaven to call ye from the Husks, and sordid, foolish, mistaken, Satisfactions and Enjoyments of the World ; came to shew ye Life eternal, Bliss substantial ; came to tell ye where the hungry, empty, wandering Soul must house, and lodge, and rest for ever ; came to tell where Happiness is seated and dwells, and how ye must arrive thither ; came to shew you his Father, and the Satisfaction and Blessedness that is in his Father. He tells ye that he takes up all his Life and Joy there ; that his Father is his Bliss and Satisfaction ; that therefore, when he was going to his Glory, he was going to his Father, and his God : He prays ye therefore, that you would be reconciled to his Father, and his God ; and reconciled to him as your Portion, and all-sufficient, exceeding great Reward.

5. Be ye reconciled to God as your continual, everlasting End : Not merely as your attainable or attained End, so he is your Happiness ; but as your objective End, as he who is intended and designed by you in all your Actions, Motions, and Conduct. He, and his Glory, must have your principal Intention and Aim ; yea, your principal Intention and Aim in your cleaving to him as your Happiness. You are reconciled to him as your Happiness, that in you, and in your Felicity, he may be magnified and glorified : And therefore I mention this Relation last. You must be reconciled to him, that you may be saved by him ; you must desire to be saved by him, that in your Salvation, the Name, the Grace, the Glory of God, may be eternally shew'd forth and celebrated. In this Respect are ye miserably departed and alienated : God and his Glory have not the Dominion and

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and Management of your Projects and Designs; you set up your selves, Self swallows all, and carnal Self too. This Flesh is the grand Idol: The Belly is a God to Sensualists. 'Tis Self, and something belongs thereto, that drives on all the Trade and Study, the Hurry and Noise of the World; fills Cities and Countries, Summer and Winter, with restless Labour and Toil. O how little is God designed in the World! how little is he consider'd and intended in all the vast Heap of Plots, Projections, and Business, that is now a-foot in the World? O depraved, degenerate Souls, that thus leave God out of all that they do! that work and labour, but not for him! that read, study, and plod, but not for him! that heap up Wealth, and Goods, and Stores, but not for him! that read, and hear, and fast, but not for him! that pray, and preach, (it may be) and run a Round of Religious Services, but not for him! O wicked Minds, to whom God is not in all your Thoughts! O profane Enterprizes, Cares, and Counsels, and Considerations, that are quite sever'd and cut off from God and his deserved Glory! Alas! what need have ye thus to be reconciled to God! to his Praise, and his Glory! This the Lord Jesus would solicitously reconcile ye to. He came into the World to reconcile ye to God as your highest, intended End: He tells ye, he design'd him in all that he did; he came to do the Will of God; that was his Meat and Drink: He died for the Glory of God, and he still lives to God; he prays ye therefore, that God may be uppermost in all your Designs and Aims; and that *whether ye eat or drink, or whatever ye do, ye would do all to the Glory of God.* As he would be a Mediator of Glory to you, so would he be a Mediator of Glory to God; would be a living, everlasting Means of raising and sending up Glory to God: He would be own'd and confess'd to the Glory of God;

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God; would be embraced and believed on to the Glory of God: He would have all Things transacted and managed, that in all Things God may be glorified thro' Jesus Christ. He therefore prays you (and I in his Name and Room would fain pray ye) to be reconciled to God, as your highest and constant Design and End. *Amen.*

Thus be ye reconciled to the Relations God bears to you; carry yourselves friendly, suitably, and in a dutiful, loving Correspondence towards them.

SECT. XIII.

We must be reconciled to the Will of God.

Lastly, **B**E ye reconciled to the Will and Determinations of God; to the whole Pleasure and Counsel of his Will. As it belongs to the Nature and Perfection of God to be intelligent and wise, so it belongs to him also to be volitive, and endow'd with Will, otherwise he wills not his own Being and Blessedness, nor wills any one Thing of all those that he knows: This glorious Will of his he has wonderfully exerted and discovered to us. O be reconciled to all the Will of God! 'Tis lofty and supreme; 'tis holy, just, and good; 'tis unsearchable, peremptory and unaccountable to us. Many Distinctions are usually given us of the divine Will; but I shall only desire you to be reconciled to the decretive and preceptive Will of God.

1. To the preceptive Will of God: That's your Rule of Obedience and Duty; that teaches you what you are to do to God, and for him; yet that, in some measure, falls under his decretive Will. As he decreed to make you, so he decreed also to make, and give you such Laws as he

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has done : Delight your selves in his Statutes, make them your Counsellors, and your Songs, in this the House of your Pilgrimage. But this, in effect at least, you were invited unto, when you were desired to be reconciled to God as your Law-giver. Be reconciled then,

2. To the decretive Will of God : To that Will of his which belongs to him as Proprietary and Lord of all ; that Will that is as his Rule and Measure in all his Providence and Transactions ; since he effects and works all Things according to the Counsel of his Will. This Will determines the Events of Things, what shall come to pass, and be actually accomplish'd in the World. By this Will of his were all Things made ; for the Sake and Satisfaction of it were all Things thus disposed, from the Beginning of the World to the End of it. Who hath resisted this Will ? Wherein therefore ye see it discover'd and fulfill'd in Scripture or Providence, reverence it, and adore, submit, and stoop, and bow ! 'Tis the Will of the Lord, let him do what seemeth him good ! dispute not with him ; for who art thou, O (silly, sinful) Man ! that thou shouldst carp and cavil with God ? Be reconciled to the eternal Counsel, Determination, and Purpose of God. Perhaps the whole of it is a Purpose in Christ Jesus ; a Purpose, of which not only is Christ Jesus the principal Object, but in which all Things are so ordered and disposed, as may contribute to the everlasting Honour and Renown of Christ Jesus ; and if so, well may Christ Jesus pray you to be reconciled to the whole Will of God.

Thus, to all these Things, in and of God, are you to be reconciled ; to the Existence and Perfections, to the Persons and Relations, and the holy Will of God.

And

And thus I have finished the second general Head, in which I was to tell ye to what in God, or of him, or belonging to him, you are to be reconciled.

Now I should proceed to the third Head I propos'd, and what I principally design'd and intended; which is, to mediate with you for such Reconciliation; to plead the Cause of God with you, and by Reason and Argument, offer'd in the Mediator's Name, to intercede with you to be reconciled to God.

SECT. XIV.

*Pleading with Men to be reconciled to God;
and first, by Conviction of their Enmity
by some general Proofs of it.*

BUT how shall I prevail with you to be reconciled to God, unless ye are sensible of your Alienation and Enmity? sensible of the Aversion and Hostility your Hearts bear to God? and consequently sensible of the Need of such Reconciliation as is here desir'd and crav'd? Will the Sound seek the Physician? or will he that conceits himself a Friend, seek Reconciliation and Peace? Here then will be a Task, to shew you your selves, and to open to you the Antipathy and Disinclination that dwells in your Souls towards God. And, O how great a Task is that? how hard is it to administer to you any sound and deep Conviction? how hard to open your Eyes, and turn them in towards the bottom of your Heart, that you may see what is lodg'd and lurking there? O what a Difficulty'twill be, to convince the World of Enmity to God? to convince the most daring Sinners, that they are indeed Enemies to, and Haters of God? tho their

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whole Course and Lives proclaim it, yet they will not see it. Tho the Temper of their Minds, and the Conduct of their Conversation, loudly speak it, yet they will not perceive it. Their daily Aims, Designs, and Practice, proclaim dreadful Estrangement from God, and Opposition to him, and yet they will not discern it. They are Haters of all that belongs to God, Haters of the Name, and Glory, and Worship of God; and yet they will not be convinced that they are Enemies to God. They are Opposers of his Interest, and Kingdom, and Service, and yet will not allow that they are Enemies to God. They have all the Characters of those wicked Ones that are to arise in the latter Days; they are Lovers (inordinate Lovers) of their own selves, covetous, Boasters, proud, Blasphe-mers, disobedient to Parents, unthankful, unholy, Traitors; heady, high-minded, Lovers of Pleasures, (of vile, sordid Pleasures) more than of God; and yet they will not be persuaded that they are Enemies to God. What shall one say in this Case? what room can be left for Light and Conviction? It's well the Mediator himself will concern himself in this Work! It's well that he that desires you to be reconciled, will take care to convince the Unreconciled of their Hatred and Malignity! He can effectually do it by the Spirit he promised to send; *he shall convince the World of Sin*, of all its Sin and Contrariety to God, which is involv'd in Unbelief, *John xvi. 8.* If he do not manage the Conviction, the World is like to continue unconvinced, and, if unconvinced, unreconciled; but his Spirit is wont to go along with Argument and Means employ'd for that End. In hopes then of some effectual Conviction, I shall endeavour to open and shew you your Enmity and Irreconcilability to God: And, O that the Spirit of the Lord Jesus would please to concur with the Evidence

that

that may be brought ! O that he would please to help me to such Argument and Evidence as is, in its own Nature, clear and convictive ! and that he would help me to propose and enforce it with Power and Demonstration on your Minds ! O that he would shine upon it there, and cause the Light to fill your Minds, and flow down into your Hearts, and move, and quicken them ! O that he would be to you a Spirit of potent Revelation and Conviction ! that he would shew you your selves, your own Hearts, and your rooted Indisposition and Disaffection to God ! O that by his Light and Conviction, he would make ye cry out, O wretched Creatures that we are ! O how deep, and strong, and large, is our Estrangement and Alienation from the blessed God ! O how shall we be saved from our Enmity, and be reconciled to God !

In order to make this Conviction more evident and forcible, I shall, I. argue this Enmity by some more general Considerations. Then, II. Shall prove it upon the World, in the several Parts or Divisions of it. Then, III. Shall more particularly charge it, and plead the Truth of that Charge upon your selves.

First, I would argue and evince this Enmity to God by some general Considerations : As,

I. It may appear by the great (*Apparatus*, or) Preparatives that have been made for reconciling the World to God. Great Preliminaries are needful to be adjusted in order thereto ; many mysterious Steps must be taken towards it. If it be effected at all, it is meet it should be effected in a Way becoming the Majesty and Holiness of that God that has been offended and affronted : His fallen Glory must be raised again, and raised to the Illustration and Honour of many Attributes that will appear and take place, now Sin and Enmity has enter'd upon the World. Here divine

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Counsel is employ'd ; here we may well suppose as great a Consultation as there was at the Formation of Man. Then it was said, *Let us make Man.* And was it not said likewise, *Let us reconcile Man ?* let us not lose the Creature we have made ; let us regain the Enemy, tho it employ and exercise our Wisdom and Prudence. Hence what wonderful Methods are taken ? all comprehended in this, *God was in Christ reconciling the World unto himself.* When the great God applied himself to the Creation of the World, he only spoke the Word, and it was done. But how much greater Preparation is here ? The glorious Word of God condescends and stoops ! The Son of God puts on our Nature, and becomes Incarnate. In our Nature he discharges such Obedience and Sorrows, as redound to the manifold Glory of God ; God is in him, and with him, breaking and wounding him for our Sins, bruising and putting him to Death for our Iniquities. He bears the Fruit and Punishment of our Alienation ; is forsaken of God, as the Wages of our Enmity. He must rise from under all the Penalty he bore, must go with our Nature into Heaven, in order to be the glorified Head of the reconciled World. He is there anointed with all Power to send down a reconciling Spirit into the World. O what vast Preparations are these, in order to bring home the Reconciliation to your Doors, in order to atone the Guilt of your Enmity, and in order to prepare a mighty Argument for us, wherewith we might plead with you for Reconciliation with God ? The God of Love will treat you with Love : His Motive to Reconciliation shall be his Love to you. He will give you an unanswerable Demonstration of Love, and that, to melt your Hearts, and assuage your Enmity, and draw you to him. Here's Argument of your Alienation from God.

2. It appears, In that God must send out a reconciling Word stored with Incentives and Motives to draw you to him. Well may it be call'd a Word of Grace ; it breathes Mercy, Grace, and Compassion to Souls ; it's full of Invitations, Wishes, Intreaties and Arguments. O that they were wise, and that they would consider this ! O that my People would hearken to me ! hearken to my reconciling Voice ! O that *Israel* would walk in my Ways ! O that thou wouldst know in this thy Day, the Things that belong to thy Reconciliation ! the same belong to thine eternal Peace. How earnest are his Solicitations and Calls ? He fills his Word with Allurements and Promises, with Assurances of eternal Satisfaction and Joy ; he tells ye of unspeakable, unexhaustible Solace and Pleasure that shall accrue to the Reconciled ; he threatens and denounces Horror, Anguish, and endless Dolours to the Unreconciled ; and all little enough to awake and stir a World drown'd in Darkness and Enmity to God.

3. It appears, In that he is pleased to hire Persons to speak and plead with you on his behalf. He employs all the Interest he has in the World, to get you to be reconciled. And because his Interest here on Earth is, of it self, very small or none, he creates and raises an Interest that is to be employ'd for him and you : He makes Servants, and hires them to be his Advocates in the Work of your Reconciliation : He raises 'em by his Power, furnishes them with reconciling Spirit and Abilities : He touches them with Love to himself, and Love to you, and sets them a longing for your Peace and Reconciliation with God. *God is my Redeemer*, says the Apostle, *how greatly I long after you all, in the Bowels of Jesus Christ*, in such Bowels as are, in some measure, suitable to the tender Bowels of him that is Lord of this Ministry, and Principal in this Mediation with you ; *Thanks be to God*, that

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put the same earnest Care into the Heart of Titus for you, 2 Cor. viii. 16. I supposed it necessary to send to you Epaphroditus——for he longed after you all, Phil. ii. 25, 26. I wrote to ye, that our Care for you in the Sight of God might appear, 2 Cor. vii. 12. God gives them their Love and Care, their Zeal and Concern for your Reconciliation : He gives them a Mouth and Utterance to be his Orators with you, and then hires them to be diligent in the Service ; bids them be intent in Season and out of Season, and promises them many a Comfort and Blessing in the Time of their Diligence ; promises them an eternal Crown when their Work is done. He tells them their Wages shall be great, their reconciling Work (as to themselves, at least) shall never be in vain ; that if they will but reconcile many to Righteousness, and to God, they shall shine as the Sun in the Kingdom of God. What Evidence is here, both of divine Loving-kindness and the World's Enmity !

4. It appears, In that God must use so many Means and Methods to gain the Reconciliation of Hearts : O how manifold is his Wisdom in taking and drawing Souls ! what different Ways has he to tame and subdue his Enemies ? sometimes he takes them young, while the Heart is more soft and tender ; sometimes he permits the Rebel to shew more of his Enmity to himself and to the World. And then, how many ways does God employ, to reduce and reclaim him ? he imbitters all his Pleasures, cuts off all his Ability to possess and enjoy them ; he makes his own Enmity to scourge and chastise him : He reduces him to Hunger, and Husks, and Swine, and makes him glad to seek his Father's House. Satan has his Devices, and God has his holy Policies : He ensnares his Enemy in his own Counsels, over-reaches him in his own Designs ; makes him see that the farther he runs from

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from God the more he is entangled, and, it may be, at that time, the nearer to a Return : *Thou art wearied in the Multitude of thy Counsels* ; thou art defeated in all, and thy Defeat and Disappointment shall lead thee unto God. Sometimes he frowns, sometimes he smiles, sometimes he speaks by Providence, often by his Word, sometimes by Friends, and sometimes by Foes.

*Pulpits and Sundays, Sorrow dogging Sin,
Afflictions sorted, Anguish of all Sizes ;
Fine Nets and Stratagems to catch us in,
Bibles laid open, Millions of Surprizes.*

Herb,

Oh ! how many Methods has God ordain'd (and were needful to be ordain'd) to restrain the World from open Enmity and War? Parents are to take us betimes, and season us with the Knowledge and Fear of God : Then Masters and Tutors are to train us up farther in Light and Admonition, that will yet lead us to God : Then Householders, and Heads of Families, must be concern'd to reconcile all under their Roof to God. Then Princes, and publick Authority, make Laws for supporting the Honour and Worship of God : Then subordinate Magistrates and Officers, are to execute those Laws on the stubborn Contemners of God. Churches, and sacred Societies, are design'd for cultivating and maintaining Confederacy and Friendship with God ; the sacred Embassadors there, are continually soliciting Reconciliation with God : Brotherly Assistance, Counsel and Rebuke there is, to preserve Friendship with God : Sacred Discipline and severest Censures there are, to prevent or cure Hostility, and to advance Peace and Reconciliation with God ; and yet, after all these, how open, strong, and audacious, is the Enmity to God?

5. It appears, In that God must wait so long ere he gets any of you to be reconciled: how long must he stay for your Reconciliation? Perhaps, indeed, some of ye may be like the deceitful Youth, that, when his Father bid him go work in the Vineyard, said, *I go, Sir; but went not.* Ye may, perhaps, pretend the same; profess Love, Respect, and Service, when you have none: *They come to me, as my People; they bear my Words,* my reconciling Words, *but will not do them.* How long shall it be charged on you? how long shall it be ere you are heartily reconciled? how much longer would you have God wait on you, and wait for you? are not twenty, forty, or sixty Years long enough? how long must God attend with Patience? how long must his Long-suffering be exercised? how long must the Mediator stand at your Door, and knock, and call? how long must his Messengers expect, and beg, and labour, ere they can persuade one Enemy to become a Friend, and one Soul to be reconciled to the blessed God?

6. It appears, In that God must intreat you to be reconciled: He must stoop to the lowest, and most humble Methods imaginable. What can he do more than this? As if Reason and Argument were like to fail, and could avail nothing with your averse, aukward Souls, he condescends to intreat and beseech: *As tho God did beseech you by us.* O astonishing Condescension! Is this the manner of Men (especially of great and mighty Men) O Lord God! See what your strong, unreasonable Enmity occasions God to do! But this Consideration may be urged upon another Account.

7. It appears, In that so few, in all, are really, and at last, reconciled to God; so few in all Ages, so few of the great Mass of Mankind. Alas! after all these Means and Expedients, it is to be fear'd, the

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the greatest number of Men dies in their Enmity, and goes unreconciled out of the World ! How small is the Company of God's Friends ? look over the World, and see how many you can reasonably suppose reconciled to him ! Some Nations and Countries have scarce any Knowledge of him ; some are open Enemies to the clearest Light and Discoveries of himself. Look into the Christian World ; there his Friends and reconciled Ones ought to be most numerous ; there his reconciling Light and Truth most shines ; there the Mediator most acts in his reconciling Office ; there his Embassadors are mostly at work for him : And yet how few are the Reconciled ? Alas ! how does Enmity to God reign and triumph ? reign in Hearts, and triumph over all the Weapons that are employ'd against it ? over the Sword of civil Power and Authority ? over Societies of Reformation, that are combined against it ? over the Sword of the Spirit, and the Skill and Dexterity of those that can best handle that Sword ? Alas ! how does Enmity to God baffle our Ministry and Expostulations, impoverish and depopulate the Churches, and threaten divine Hostility and Judgments ? how numerous are the Enemies of God ? how resolute and undaunted in their Enmity ? how willing to maintain it to the Death ? O let this be for a Lamentation ! bewail and lament it before God !

8. It appears, In that of those few that are, in time, reconciled, so many have staid long, and were willing to have stood it out to the last Hour : 'Twas long ere they would welcome the News of Reconciliation ; the Thoughts of it were long unpleasant and distasteful : They would have contentedly staid till the eleventh Hour, and not have come then neither, had not extreme Necessity compell'd them. Willing they were to spend their Time, their
Strength,

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Strength, and Vigour in the Tents of Sin ; willing to keep at a distance from God, till Time and Strength were almost ended. *We our selves were sometimes foolish, disobedient, serving divers Lusts and Pleasures ;* and were ready to serve them still, till God saved them *by the washing of Regeneration, and renewing of the Holy Ghost, Tit. v. 3.* O how many resolutely delay and suspend their Reconciliation to God ! are willing to serve the Devil, and Flesh, as long as they can, and have no Thoughts of concluding Peace with God till they are just going to appear before him ! If he receive and admit any then into his Favour and Friendship, his Grace is adorable indeed ; but no Thanks to them that would not come till it was so late. Enmity sufficiently appears, in that they would not be reconciled till the best of their Days and Vigour was gone, till God had them down and held them under his Hand, and was just going to trample them down to the Grave.

9. It appears, In that God's best Friends are so little reconciled, and their Reconciliation is so imperfect and shallow : Alas ! how little a way does it go ? May we not say of it, as we usually do of Beauty, that it is but Skin deep ? It reaches but a little way into the Heart, and is Neighbour there to a deal of Alienation and Enmity. Upon every Trial it's soon daunted and perplex'd ; its Vigour and Spirit is soon evaporated and gone. While God indulges and pleases them, they shew much Reconciliation and Friendship ; let him but turn his Hand, and they are offended, and quarrel : If he but cross the Flesh, and contradict their Wills ; if he but blast the Gourd which he lent them for a Season, and was the Fruit of his own good Pleasure, they are ready to tell him to his Face, that they do well to be angry. Satan was aware of this, when he told God (tho he might be deceived in

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in one Instance) that if he would give leave that *Job* should be troubled, he would curse him to his Face. Yet, tho the Deceiver was in that deceived, how unlike to one of the Reconciled does *Job* talk, when he cries, *Let the Day perish wherein I was born, and the Night in which it was said, A Man-child is conceived: Let that Day be Darknes, let not God regard it from above*, chap. iii. 2. And, O that I might have my Request; and that God would grant me the Thing that I long for; even that it would please God to destroy me; that he would let loose his Hand and cut me off, chap. vi. 9. Alas! how soon is the Reconciliation enfeebled and mortify'd in its Operation and Exercise? how soon will Temptations discover the contrary Interest of the Flesh and World? While Reconciliation to God calls for no Trial, no Pledge of its Truth and Power, it seems fair and flourishing; but let it demand some Evidence and Confirmation, alas! where is it? and what is it? Let God require something that's irksome to the Flesh, that's chargeable and costly, that's unfashionable or dishonourable, then how cold and lame is the Love and Friendship! O how oft is God refused and disliked by his Friends! They like not his Providences, nor many of his Commands, nor of his Prohibitions, nor many Services that he calls them to: Their Love is weak and benumm'd: Enmity often seems to get the Dominion. *David* often acts more like an Enemy, than one reconciled: *Demas hath forsaken me, having loved this present World.* O the Imperfection and Infirmary of Reconciliation, even where it is begun!

10. It appears farther, By that Power and Grace that God must employ to gain that little Reconciliation that is in the Best. They are, by Nature, Enemies, as well as others; alienated from the Life of God, as well as others. No Thanks to them they are return'd and reconcil'd; 'tis by

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divine Grace they are what they are: All the sincere Love and Friendship that God obtains in the World, is owing to himself, and his own victorious Love: He has prepared Arguments and Obligations to Love: He touches the Heart, and kindles Reconciliation and Love: His own Right Hand, and his holy Arm hath gotten him the Victory. When the reconciling Word at first went abroad, 'twas the Hand of the Lord went along with it and made it successful: When alienated *Gentiles* turn'd from their Idols to love and serve the living God, it was because the Word of Reconciliation came attended with Power, and with the Holy Ghost, 1 *Thess.* i. 5, 9. Thence may the Reconciled themselves well pray, *Turn us, and we shall be turned*; thy powerful Grace can do it, for thou art the Lord our God. *Draw us, and we will run after thee*, shed but thine attractive Love upon our Hearts, and we shall rise and follow thee. 'Tis an efficacious Power, that happily prevails; yet 'tis a sweet, mysterious Power, that concurs with reconciling Reason and Argument, concurs with all the holy Motives to Love, and so carries the Soul captive to the God of Love, while it feels no Constraint of its Powers, no Infringement of its Force and Liberty. But such Power we need, to gain our Hearts and win our Love, so deep and rooted is the common Disaffection and Enmity to God,

S E C T.

S E C T. XV.

*Conviction of the Enmity of all the Ranks
of Mankind against God.*

THUS, by such Considerations as these, may the World's Enmity with God be argued and evinced. But then, *Secondly*, let us see how it may be proved upon the several noted Divisions of the World. And so, there are these Four usual Distinctions or Divisions of the World, or the Inhabitants of it. I. There is the *Jewish* and *Gentile* World. II. The Learned and the Unlearned World. III. The Rich and the Poor World. IV. The Old and the Young Parts of the World. All these may justly be arraign'd and impeach'd of Enmity and Aversion to the blessed God.

Consider then, I. The first Division : The *Jewish* and the *Gentile* World ; and therein,

1. The *Jewish* World : The peculiar People, selected of God, chosen out of all the Families of the Earth to be near him, to enjoy his singular Presence, to see his Works and know his Name, and afford a Seed that should heartily serve him and be blessed in him for ever. Alas ! why must *Terah's* House and Posterity be ordain'd and destin'd to all this Honour, and these sacred Advantages ? Were not he and his Family involv'd in the common Idolatry of the *Chaldees* ? and were not his Seed as unstable with God, and as ungrateful to him as any other Tribe on Earth would have been ? could any other Family or Tribe be more foolish and stubborn ? more disingenuous, rebellious, and provoking to the God that chose them ? One would have thought they should never have forgot their

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miraculous Enlargment from *Egypt* ; their safe Conduct thro' the *Red Sea*, and the rolling Vengeance that there overtook and overwhelm'd their Pursuers: One would think they should never have forgot the involving Fire, and awful Cloud that they saw on *Sinai's Top* ; that the Thunders, the Trumpet, and the majestick Voice, should always sound and ring in their Ears ; and yet, almost before their Hearts had done aching, and the Mount done trembling, they are sporting themselves with a nonsensical Idol. One would have thought they should never have disbelieved either *Moses's* divine Call and Warrant for what he did among them, or the Meekness of the Man, and the disinterested Concern he had for the Good and Welfare of the whole Congregation. They saw his Conversation with the visible Glory of God ; they saw the Fire that came down from Heaven and consum'd the Sacrifice offer'd at the Consecration of the Priests ; they had found the Benefit of his Intercessions for them, upon their notorious Offences against God ; and yet, how soon quarrel they with him, deny his Commission, rebel against his Orders, and charge him with Usurpation and Encroachment ? O how constantly slight they the wonderful Works of the Lord, repent of their Redemption from Slavery and Bondage, and deliver themselves up to the Power of Unbelief, Ill-will, and perpetual Contradiction to God ? O how justly does the Lord swear, that none of that unbelieving, unruly Generation, should enter into the promised *Canaan* ? and how soon do the Possessors of *Canaan* forsake their God ? how soon forget all their Premonitions, Charges, Counsels, Adjurations, and Engagements to the contrary ? O how fond do they become of the Gods of all the Nations round about them ? and how much other Sin and Pollution is the constant Companion of their

their Idolatry? Ah! Nation! set upon Mischief, Apostasy, and Opposition to God! Let the History of the Tribes be perus'd, and it will proclaim them a People continually disliking and refusing God: A rebellious House indeed! and, O the Aggravations of their Rebellion and Distaste! They had irrefragable Demonstrations of the Being, and Glory of God; he made frequent Miracles to bespeak his Name and Presence among them. They had often promised and vowed Obedience to him; they had Institutions, and Rites, and Orders from him: They had innumerable Invitations and Encouragements to cleave to their God; many Predictions, and Threatnings of Evil, in case they forsook him; and yet the Enmity prevail'd. Two Evils they are always intent upon: They'll *forsake the Fountain of living Water*; they'll *bew out to themselves broken Cisterns that will hold no Water*: O the Antipathy of the House of Israel! Go we then to,

2. The *Gentile* World; the Nations without (or on the out-side) the Partition-Wall that environs the *Israel* of God. These spread far and wide on the Face of the Earth; they grow into great and famous States and Kingdoms; they contemplate the Structure of the Heavens, the Motions, Rules, and Advantages of the Orbs and Lights there; they enjoy the Benignity of the Air, and Earth, and Sea; and are accommodated with Provisions for Life, and Breath, and Knowledge, and Usefulness: Where's now their expected, deserved Acknowledgment of and Good-will to God? Alas! they are all vain and horribly foolish in their Imaginations. They all unanimously relinquish the living and true God, and set up Abominations in his room. What! had Enmity to God debauch'd their Reason, and extinguish'd their Sense and Judgment? O what a Multitude of Gods they adored!

adored ! and was there any Ground in Reason for that ? Is he fit to be a God that is indigent or impotent, and is not all-sufficient ? how can he help and supply me that can't supply himself ? And if he be all-sufficient, I need no more : And it must be an Affront to his Fulness and All-sufficiency, to set another in Competition with him. And what foolish, silly Things did they adopt and adore for Gods ! The Lights of Heaven, indeed, were most useful and noble ; but how unworthy of the Honour and Fame of Godhead ? The Sun seems to be the most general God : His Light, and Heat, and beneficent Influences, are most general and remarkable ; accordingly he seems to be the *Ur* of the *Chaldees* *, (and consequently the God of *Nahor*, Gen. xxxi. 53.) He seems to be the *Baal* of the *Phœnicians* ; the *Bel* of the *Babylonians* ; the *Chemosh* of the *Moabites* ; the *Moloch*, *Molech*, or *Milchom* of the *Ammonites* ; the *Mitbra* of the *Persians*, and the *Jupiter* of the *Europeans* ; as an universal Deity he is respected and worshipped : But does Reason and Judgment subscribe to the divine Honours and Homages that are paid him ? How does it appear that he is intelligent, that he knows what he does ? that his Beneficence and Bounty flows from his kind Intention and Good-will ? If it does not, no Thanks to him for it : If he understands not himself, nor us, in vain are Men his Adorers, in vain they present him with their Oblations and Sacrifices. How does it appear that he's a necessary Being ? If he be not, he owes his Original and Beauty to a Superior ; and if so, the Superior is greatly dishonour'd, while the Creature is set up in his room. And, is there no Evidence of his being an arbitrary dependent Thing ? is there no Sign

* *Selden de Diis Syr. Synt. 2. ch. 8. Synt. 1. ch. 6.*

of his Diminution and Waste? no Sign of his being set up for all the Ends, and Uses, and Purposes for which he serves? Certainly his Nature, Use, and Accommodation to the Benefit of the World about him, proclaims him to be the Effect of some great Understanding, that had the Ends, Uses, and References of all the World in view. To the Sun, how many more Gods did they join? the Moon, and all the Host of Heaven. To these afterwards were added the *Grecian* Deities, Men canoniz'd into Gods; and then Vegetables, and Products of the Earth, yea, dead Trunks, carv'd Statues, and Trees. And, oh! what obscene, filthy Gods did they serve, as *Peor*, *Bacchus*, *Cybele*, *Venus*, *Priapus*? and with what abominable leud Rites and Solemnities? Alas! what ail'd Mankind to be so blind and mad? what ail'd them that they so dislik'd to know God, to study him, and retain him in their Knowledge? how fond were they of exchanging the Truth of God into a Lye? and the Glory of the incorruptible God, for a mere Vanity and Idol? O the Hatred and Hostility of the *Gentile* World!

II. Then, consider we the Learned and the Unlearned World. And,

I. The Learned World: Learning is one of the Gifts of God; 'tis a great Ornament, a curious Improvement of Man's Mind, and a rich Preparative for Religion and Usefulness. The Learned sure see more of the Works of God than others; can look farther into those Intricacies and Mysteries than others; can perceive more of the Veneration Man's Intellect owes to God than others; can represent more of God, and his Glories, and Works, to the World, than others; and have they acquitted themselves well

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herein? Have they befriended, as they should have done, the Name, and Honour, and Interest of God in the Earth? I doubt not. For,

1. The Learned World has too much undermin'd the Belief of God, and of his Creation and Providence. How willing are they to have a World without a God to make or support it? Some would have an eternal World, by absolute Fate and Necessity resulting into this Frame and Order: Some would have an accidental World; this curious, lofty Fabrick jumping into this Beauty and Usefulness by Hap-hazard and Chance: Others are cultivating Matter and Motion, as well as they can, in order to turn a *Chaos* into a Palace. O the Wit and Thought that has been employ'd in framing Theories, and contriving *Hypotheses*, in order to exclude God as much as may be, from having an Hand in his Works! O the Care that there is, to impregnate Matter with Motion, and other suitable Qualifications; and then to adjust the Rules of Motion, and draw out a long Train of Mechanism, and all in order to make a World without a Maker, and form a curious Contrivance without Wisdom and Conduct! Or Time and Pains shall be employ'd in lampooning the Creation, in exposing it as a deform'd, imperfect, unsightly Combination of Things, unfit to be reckon'd the Product of Masculine Prudence and Skill: Its Parts shall be represented as disproportionate and defective; its Method and Order distorted and confus'd; its Face horrid and uncomely; its Entrails, and inward Parts compos'd of Jumble and Ruins: The Mountains are made hideous and superfluous Things, not fit to have place in a well-contriv'd Earth; the Ocean is but loss of Land and Pleasure; and the Seasons of the Year, with

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the quick Vicissitudes of Day and Night, are but Effects of disorder'd Motions and Blunder. It seems our Learned World could have made Things better ; and so there's no great Reason to impute them to a divine Inspection and Power. But this Contempt of divine Works arises from an impious Negligence, of which the Learned have been too guilty ; they have been intent upon searching out the efficient Causes, while they have disregarded the many and noble Ends, Uses, and Offices of Things ; tho these, it's probable, would be more easily discover'd, and would open a curious Scene of Wisdom and Providence, and contribute more to the Ends and Advantage of human Life. What slow Advances in this kind of Knowledge have hitherto been made ? and thence how many Things are taken to be needless and superfluous, the Effect of Chance or Nature's Sport, which, upon just Disquisition, would be found the Fruit of Counsel, and Care for us. But so the Learned can tell us how they can make a World ; they are little concerned how God made it, and what Skill, and Power, and Goodness, he has display'd in the Make of it. O how much has the Learned World done to lead the rest of the World into *Scepticism* or *Atheism*.

2. The Learned World too oft disdains the Word of divine Revelation, and too oft disparages the Discoveries God is pleased to make ; yet, one would think, they should be entertain'd with all reverent, thankful Acceptation ; but yet, seldom can the Wisdom of God and the Wisdom of the Learned agree : His Wisdom is unfavoury to them, and their Wisdom is Foolishness to him. If he tells them heavenly Things, Things above the Discovery of Nature's Light, then the Questi-

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on is, How can these Things be? These are Mysteries, and Mysteries are unintelligible, and therefore incredible. If he tells them Things taught them by Nature's Light; then, we knew these Things before, and by a more certain Instructor: Either the Matter of the Revelation does not please 'em; 'tis (to their learned Wisdom) either impossible, or irrational, or unnatural, or weak and foolish: Or the Bearer of the Revelation does not please, he is an ignorant and unlearned Man; a poor, despised, persecuted Man: Or the Method and Order, or the Style and Phrase of Revelation does not please; the Method is not accurate and logical enough for learned Heads; it should not have so much History, and so much of foreign Affairs in it; it should, perhaps contain only Law for Mankind, and that accurately distributed and methodiz'd; the Style must be grammatical and pure; the Diction and Mode of Address must be rhetorical, and fitted to sway and persuade. I wonder what *Bible* the Learned would give us, if they were to make us one; to be sure, unlike that which we have already: They would not be guided by such Cautions as we find there: *My Speech and my Preaching was not with enticing Words of Man's Wisdom; that your Faith should not stand (or be founded upon) the Wisdom of Men, but the Power of God. We speak not in Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth.* They would conclude that their own Wisdom would be most like to that of the Holy Ghost. Hence how many Sights do they put upon the Scripture? They would criticise away its Sense and Mysteries: They would contradict its Reports and History: They would depreciate its Phrase and Style; would make it fight with it self; and endeavour to diminish

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minish its Authority, as if they were loth the World should believe it came from the Wisdom and Love of God.

3. The Learned World is too often proud of its Ornament, by which it is distinguish'd from the rest; it's too usually elevated and puffed up by its higher Knowledge and Understanding: The Pride of the Learned is too visible; they despise their Inferiors in Knowledge, and can't well bear one another: O the grammatical, logical, critical Wars! O the theological Scuffles, Scoldings, Reflexions, Reproaches, and Exasperations! They are proud of their Understandings and Light; proud of their Acumen and Judgment; of their Studies, Notions, Reputation and Degrees. No wonder then they are contrary to God: *Thou hast rebuked the Proud, that are accursed, who do err from thy Commandments*, Psal. cxix. 21.

4. The Learned World is too seldom possess'd of serious Religion and solid Veneration for God. Whence is it that the Learned have been so often suspected of Atheism? either they have disparag'd the Works of God, or slighted the Word of God; or shewn themselves proud, and earthly, and carnal. Had they inward Religion proportionable to their Learning, certainly 'twould be seen, as being usually set in the more conspicuous Places: But, alas! how apt are they, by their Example, to teach others to live without God in the World? Not many wise Men after the Flesh, are called.

5. The Learned World is too slow to make the best Use of their Learning and Knowledge. Were the Learned well affected towards God, were their Ends well chosen, how much Good might they do? how much more excellent La-

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bours in every kind? particularly, what better Demonstrations of the divine Existence, and Confutations of Atheism and Infidelity?

6. The Learned World is too slow to communicate their Knowledge and Learning to others: There's a difficult Access to the Archives of learned Breasts; their Talent is too oft stored up in a Napkin. Otherwise, how much good might they do to all about them? what Proficients might their Familiars, Domesticks, and Acquaintance be? how much better Catechists, Preachers, and Moderators might they be, than other?

7. The Learned World is too apt, by their Debates and Controversies, to dispute Religion out of the World, Alas! little have the learned perceived Satan's Device and Craft herein: The best way to prevent their invading his Territories, was to create intestine Jars among them, and so set them together by the Ears; and then, in the Heat of their Wars, and inconsiderate Zeal for Victory they will (*ἀκίματα κινεῖν*) pull up Foundations, confute Axioms, question, if not deny, sacred Articles, establish Errors and Mistakes, and turn all Things into Uncertainty and Scepticism. Instead of promoting the sound, wholesom knowledge of God and Christ, they'll start ye a thousand Questions about God and Christ; and these shall be debated to and fro, till they have almost turn'd themselves into Unbelievers, and Divinity into a Labyrinth. Thus the Faith once delivered to the Saints, is treated like its Lord, tortured and crucify'd. Love is extinguish'd in themselves and others; the Life of Religion is corroded; and holy Vigor and Warmth is transformed into a Zeal and Bigotry for Names, Opinions and Parties. O the Mischief that has been

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done to true Piety by the contending Learned! O how much better had it been for many a learned Head, and how much more comfortable in the Review, to have been a diligent Catechist, than the most pompous Controvertist that stands upon learned Shelves? But they love to doat about *Questions and Strifes of Words, whereof comes Envy, Strife, Railings, and evil surmisings*, 1 Tim. vi. 4. Thus the Learned World is, and has been averse enough to God. And so is,

2. The unlearned, ignorant World. Ignorance of God oft proceeds from Enmity to him; they that love him not, care not to know him. And thus the Unlearned shew their Antipathy to God.

1. As ignorant as they are, they easily conceit they know enough of God; a very little of him, and Acquaintance with him, will serve their Turn; they hear and speak his Name, and scarce know what is meant by that Name: They know little or nothing of his Attributes, or his Works, by which he is to be known; and yet they fancy they know enough of him. O the foolish, proud Conceits that go along with their Ignorance!

2. Hence they are exceeding averse to learn him; 'tis Pain and Grief to them to be set upon studying God, and the Perfections and the Will of God. O the Aversion and Backwardness there is to divine Knowledge and Light! In other Things Persons can be somewhat sensible of their Ignorance, and the Disadvantage of it; they'll go seven Years to learn a Trade and common Business, but will scarce allow seven Days, or one in seven, to acquaint themselves with him, whom to know is eternal Life. How hard is it to get any, but a few Children, to learn the Principles of the Religion they profess? when Persons of Thirty,

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Forty, or Fifty Years old have need to learn, as well as they, the most familiar Instructions ; yet we cannot persuade them to it : No, they are ashamed, it will be their Dishonour and Disparagement. O dreadful ! that any should be ashamed to learn and know the eternal God ! O dreadful indeed, that any Mortal that stands at the Bar of God, should think it a Dishonour, at any rate, to know that God to whom he is going ! *Hear, O Heavens ! and give ear, O Earth !* here are immortal Souls that are ashamed of learning their Maker, ashamed of acquainting themselves with him that can make them eternally blessed ! O the Power of Enmity to God, that thus deludes and infatuates Souls !

3. They are usually profane, profane both in Heart and Life. How should they otherwise choose, when 'tis divine Knowledge should season and sanctify them ? The Ignorant will be alienated from the Life of God, and that Alienation will carry them to all Ungodliness and Profaneness. And then, impudent enough they are after all, to fancy that their very Ignorance (as voluntary as it is) shall be their Excuse and Plea for all their Irreligion and Iniquity ; their Ignorance, they expect, shall excuse them from loving God no more, and serving him no better. O the Wickedness and Impiety of the unlearned and ignorant World !

III. Then consider we the Case of the Rich and the Poor World, and see what Affection to God is usually found in that Division of the World. And therein consider we,

1. The Rich World ; they that have a greater Possession of the Earth, and of the Goods of the Earth, than others generally have : These are sufficiently withdrawn and alienated from the God

God of the whole Earth. This will thus appear,

1. In that they are so remote from any just and generous Designs for God; how rarely do they intend and project any Thing for his Name, and Service, and Glory? tho' their Heads are full of Cares and Projections on other Accounts. Their Treasures and Revenues oft roll in with a full Tide; they have often more than their necessary Charges or laudable Occasions will expend; they scarce know, sometimes, what to do with all the Rents and Riches God affords them; sometimes they'll hoard them up till the very Rust of their Treasures crys out against them, and the Canker of their useless Silver and Gold is a Witness of their Unwillingness to use 'em for God, *James v. 3.* or they'll contrive a thousand Things to spend 'em upon, rather than God shall have any: They'll enlarge their Lusts, that they may consume the more, enlarge their Pride and Luxury, their Ostentation and Vain-glory, that thereby their Wealth, and God's Bounty may be destroy'd and devour'd the more: They'll devise frequent and chargeable Fashions, and Changes of eating and drinking, of Apparel and Attendance, and all the Superfluities of gaudy Life. They'll put on the Resolution of the rich, sordid Gentleman, that was just going to the Grave, when he determines (and O! how many within our Knowledge have been cut off amidst such Designs!) *I will pull down my House and my Barns and build greater, Luke xii. 18.* I will have a larger Mansion, and more suitable to my Estate; I'll have more splendid Walks and Gardens, and more neat and curious Furniture and Accommodations about my House. O how shall the Brain be rack'd, and many Counsellors call'd in, to contrive for the Service

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Service of Lust, for the Pomp of Sin, and for the Pride of Life, while no Thought, no Intent or Care, shall be employ'd for him that gave the Estate and Treasures.

2. In that they are so apt to idolize their Riches; to set them up in the room of God, and bestow on them the Love, and Delight, and Trust that is due only to the living God. 'Tis not for nothing, that they that are *rich in this World*, must be caution'd, commanded, and charg'd, not to *trust in uncertain Riches*, 1 Tim. vi. 17. Alas! as fleeting and uncertain as they are, their foolish Possessors depend on them, and expect more from them than they are able to give! Thence our Lord concludes the Difficulty of a rich Man's being saved, because 'tis so hard for him to value his Riches but according to their Desert, and not to trust to, and rely on them, more than he ought, *Mark x. 24*. O what Peace, and Pleasure, and Happiness, do Men expect from their Riches! they seek it thence more than from God. No wonder then, that the rich Man is covetous, still seeking and craving more than he has; and that the covetous Man passes, in the Esteem of God, for an Idolater, *Eph. v. 5*.

3. In that they so easily cast off the Awe and Authority of God; disregard him, and his Sovereignty, and Dominion, in all the Conduct of Life. How little care they for God's Law, Commands, and Covenant? Verily one would be tempted to conclude, that the Rich generally reckon Religion was intended for the Poor, and not for them; that Christianity and Godliness was design'd for mean, ignoble ones, and not for Persons of their Spirit, and Looks, and Purfes. They are too good to be serious, and too great to stoop to the living God: They say in the Pride

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of their Hearts, *Who is the Lord, that we should serve him? and, who is this Jehovah, that we should obey his Voice?* They plead an Exemption from Subjection to the great Maker and Governor of the World, and are ready to cry, Our Lips and our Tongues are our own; our Hearts and Hands are our own; our Time, and Health, and Honours, and Treasures are our own; who is Lord over us? *The Transgression of the Wicked,* particularly the wicked Rich, *says in my Heart,* (says the Psalmist) and plainly speaks the same to any sober Man's Sense, *that there is no fear of God before their Eyes,* Psal. xxxvi. 1. Open, visible Rejection of God's Law, must needs proclaim open Enmity and Hostility to him.

4. In that they can afford so little for God, when he calls for a considerable Share of their Store and Abundance. Not only are they destitute of noble Designs for him, but they love to decline all costly Testimonies of Love to him, when he claims such at their Hands: Alas! how small and impotent does their Love appear? If he will be content with what the Flesh and Pride of Life can spare, well and good; if not, he may go seek and beg elsewhere. Rather than Sin, and Pomp, and Prodigality shall be denied, the Gospel shall be starv'd, the neighbouring Souls shall perish for want of Instruction and Knowledge, the Good of the Town, or Parish, or Kingdom, shall be undervalu'd and scorn'd; but if Self be to be set up, if an ambitious Show is to be made, if a Place of Precedency and Honour be to be contended for, if a Name and Reputation among Men be to be erected, then Prodigality appears in all its Colours, and beloved Hoards can be lavish'd away by the Thousands. O how much more can Vanity and Self command, than God and his Love can do?

5. In

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5. In that they are so apt to be asham'd of a profess'd Devotion to God, and asham'd to countenance Religion in the World, tho they ought to support it and make it honourable, as far as their profess'd Subjection can do it: But now, if they appear at publick Devotions, they are asham'd of appearing grave and devout there, lest they should be thought to be so indeed; they must put on the most airy, jocund Garb and Countenance, lest they be thought in earnest when they are at their Devotions. They must gaze about them, and leer, and wink, and smile, lest they be taken for Religious indeed. They must not appear to be solemn in Prayer or attentive at Sermon, lest they be reckon'd mov'd and affected at it. Asham'd they are of setting up an Altar to God in their own Houses; or if any sacred Service, for fashion-sake, be perform'd there, they are asham'd of discharging it themselves, tho it would be both their Duty and Honour. It's well if this is not too oft the Ground of Chaplainship, that the honourable and the wealthy Master of the House is too ignorant, or too much asham'd of God's Work, to do it himself: It must therefore be committed to another, who perhaps also is despised and slighted for the sake of his Office. O that our Nobles and great Ones would please not to be asham'd of presenting God his Worship with their own Tongues and Lips! nor to be asham'd, whoever is present, of appearing before God in the Head of their several Families, with their solemn Prayers and Praises! O that they would please, in their respective Spheres, to imitate a rich *Abraham*, who would command his Children and his Household after him, that they *keep the way of the Lord!* or a more rich *Solomon*, who upon a brazen Scaffold, in the Sight of

of all the Church of *Israel*, pours out his holy Acknowledgments, O Lord God of *Israel*, *there is no God like thee, in the Heaven, or in the Earth; who keepest Covenant and Mercy with thy Servants, who walk before thee with all their Hearts,* 2 Chron. vi. 13, 14.

6. In that they so little study to be rich towards God; rich in the Love and Favour of God, and rich in those Works that glorify God, and that God will accept, and reward, and crown. O how much might they do to secure those bountiful Promises that are made to the beneficent, the bountiful, liberal, charitable, and good Benefactors of Mankind? Since Works of Bounty and Relief to the Saints of Christ, are those that he mentions as eminently inquired after at the Great Day, O how might the rich abound in such Works? what Friends might they make to themselves of this *Mammon of Unrighteousness*? what Treasures might they lay up in Heaven? what a comfortable Account might they prepare for themselves? what a Crown of Righteousness might they secure against the Return of the righteous Judge? what a Welcome into the heavenly Regions might each of 'em receive in that blessed Sentence, *Well done, good and faithful Servant*? But O this Enmity to Good spoils all! this makes them deny the Service they might do for him, and so lose the great, eternal Crowns and Joys.

And yet these have received more than others, have a greater Account to give to the Lord of the whole Earth than others; have usually a higher Education, and thereby higher Accomplishments than others; they have usually higher Stations, Honours, and Offices than others; have many Dependents, large Interests, and Power with all about them: *The Rich have many Friends,* Prov. xiv. 20.

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xiv. 20. and many will intreat the Favour of the Prince. And so much might they do, much Favour and Friendship might they gain for God and Religion ; but Alienation from God, and from the Life of God, spoils all.

Consider we then, 2. The Poor World ; those that are allow'd but a short Share in the Possessions and Enjoyments of the Word ; are they any better than others ? Some of 'em indeed, God has chose to be better ; chose to be rich in Faith, and Heirs of a heavenly Kingdom ; but that, naturally, they are as bad as others, and opposite to God, will soon appear by observing,

1. That they are loth to submit to that Will and Hand of God, that ordain'd them a lower Lot in the World than others : They are loth to stoop, and loth to yield to that awful Wisdom and Power that chose their Station among Men. Tho they brought nothing into the World, were born Heirs of Death, and divine Wrath, yet proud they are, and loth to yield to divine Disposal and Providence ; tho needful it is, that such Inequality there should be in the World : All can't be Princes and Governors, some must be subject, and Servants to others. *The Rich and Poor meet together*, and are mix'd together in the World, *the Lord is the Maker of them all*, the Ordainer of their Conditions, as well as Maker of their Persons, *Prov. xxii. 2.* But this is hardly subscrib'd to by the Poor, or hardly yielded that they should be of that Number ; they are ready to repine and murmur at God, to quarrel with his disposing Power, and to surmise that they are unjustly dealt with, because they are not so rich and wealthy as others.

2. That they can contemn and cast off the Authority and Law of God as well as others : As
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poor as they are, they can spurn the Majesty of him that dwells in the Heavens, and exalt their foolish Hearts and Minds against the Most High: How oft is it seen, that they that are most poor, are most wicked and profane? if any can be more wicked and profane than the riotous Rich are: The Poor and Vile can, as well as higher Folks, fill their Mouths with impious Oaths and Execrations; can blaspheme that great and dreadful Name that gave them Life and Being; can easily lye, and cheat, and steal what it was not God's Pleasure to give 'em. They easily envy those that have more than themselves, and seek to make them poorer by filching away what justly belongs to them. Wise and good was just *Agur's* Reason in his Prayer against Poverty, *Lest I be poor, and steal, and take the Name of my God in vain*, intimating the usual Sins of the Poor, *Prov. xxx. 9.*

3. That, under all their Calamities, they seek no more to God; inquire not for his Favour, Protection and Love. One would think they are constrain'd to take up with him, and shelter themselves under the Shadow of his Wings; where else can they go? the World frowns upon 'em, the Rich disdain them; their Meanness and Poverty should sensibly tell them, that God is their All; they must have him or nothing: He may justly expect, that in this their Affliction they should seek him, and his Love, early, earnestly, and constantly; and yet they care not for him, hear not his Voice, the Language of his Providence, that cuts off the Temptations of the Great and Wanton, and invites them to secure his Peace, and Covenant, and Promises. They will not return to him that smites them, and gently smites, that he may heal and fill.

4. That

4. That they so little study and and seek a better Life; a Life of Satisfaction and Fulness of Joy, when this shall be ended; yet, how much is this their Interest and Concern? What, will they go from Misery to Hell? from Poverty, and want of all Things, into deepest Anguish and Torments? Surely they may say, if in this Life only they have hope in God or Christ, they are of all Men most miserable. But how little care they to converse with God? Sometimes they have little else to do, Work and Business fails them, Time lies on their Hands, and then a serious Book might be a Succour and a Comfort; serious Prayer might support their Spirits, ease their Minds, prevent or cure Temptations, and bring in many a Favour and Blessing from God; but this Enmity to God spoils or hinders all. How intent should they be on Heaven, and the blessed Rest of Souls? What, would they not enter into Joy? would they not go where all Wants shall be supply'd, all Sorrows turn'd into Triumphs, and all Tears wiped away from their Eyes? and yet, how earthly, and foolish, and vain, are they? How hard is it to reconcile them to God? and to persuade them to be holy, and in good earnest for eternal Life and Salvation?

5. That when the Scales are turn'd, and they in the Disposals of Providence are made rich, they run also into the Sins and Corruptions of that Order and Tribe. So it pleases the great Lord sometimes to turn the Tables, and change the Scenes, to shew Man what is in his Heart. The Rich are brought low, the Poor are advanc'd to high Degree; thereby they are call'd to remember what is the Heart of the Poor, what were the Sins and Failures they were wont to tax and complain of in the Rich; they are call'd to remember how they

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they once thought they would act, and walk, and live, in case God should entrust them with such Plenty and Estates as he did others. But, upon their Exaltation, they forget all their former Sentiments and Resolutions; they grow as proud and insolent as any; as forgetful of what they were, as disdainful of those that are in the Circumstances they were lately in, as unmindful of the Afflictions of *Joseph*, as any can be: They soon despise their Inferiors, dislike the Duty and Deference they owe to Superiors, and, most of all, the Duty and Deference they owe to God. Enmity and Aversion to God is soon as conspicuous, as they would have their Elevation and Advancement to be. Tho they are now rich, they shew the Corruption and Iniquity that lay in the Heart while they were poor.

IV. Go we then to the last Distinction or Division of our World, and that is, into Old and Young. And we shall find, I fear, that these two Parts, that in other Things can so seldom agree, do here sadly unite and accord: Alienation from God, I fear, will be found in both. Consider we

1. The Old, or elder Part of the World; does not their Antipathy to God appear in these Things?

(1.) In that they are so apt to cleave to the World, when they are just upon leaving it. O the Sin, and Folly, and Dotage of the Aged! 'Tis usually noted, they stick to Earth, and earthly Things, when they should be most ready to quit their Hold of 'em. O the Absurdity, to fasten their Hearts to that which must be gone, and from which they are hasting and flying apace! What, would they make their Departure the more difficult? their Separation and Divorce the more vexatious and burdensome? O the Power of Aversion to God! it makes Souls fly from
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him before whom they must appear, and lay hold on Things they cannot hold, but must lose and drop whether they will or no. Strange, that they should contrive to make their Dissolution dangerous and deadly ! and to pierce themselves thro' with the deeper Sorrows !

(2.) In that they so little study Fruitfulness in old Age : Fruitfulness in being good, in doing good, in encouraging Goodness and Godliness in all about them. O how good should they be that are just at the End of their Race ? how intent should they be upon doing good that have but a little while to do it in, and are just going to give an Account of all they have done while they have been in the Body. How willing should they be that the World should be something the better for them, while they are just departing into another World ? But, alas ! their Spirits are frozen as well as their Flesh ; their Hearts are benumm'd as well as their Joints ; their Faith and Love sinks and fails, as well as their Strength : And nothing is lively and vigorous but their Disaffection and Averseness to God.

(3.) In that they so little desire and prepare to go to God. Yet a little longer Stay, a little longer Converse with a dead, wicked World, is their Pleasure and Delight. Is it not pity to see the Aged clasping Life and Flesh, as if they knew not God, nor a better World ? to see them unprepared, and unwilling to restore their Spirits into the Hands of him that gave them ? O how long time have they had to try the World, and its Promises, and Performances ? how long time have they had to be acquainted with God, and with his Christ, and his Kingdom and Glory ? how long time have they had to learn the Way to Heaven, to learn to die and go to God ? and yet, after all, how fond are they of Things

Things below? and loth to go to him that can make them joyous and blessed for ever?

And then, is it any better with,

2. The Young or Youthful Part of the World?

Look, dear young ones, into your Hearts, and Ways, and Motions! consider what ye most love, and most dislike and dislike! And cannot ye thereupon find and feel your Ill-will and Backwardness to God? For,

(1.) Are ye not extremely addicted to Vanity? to all the idle, foolish, empty Vanities of the World? What is all your Choice and Treasure, but Vanity? what are your Hopes, Desires and Wishes set upon, but Vanities? what fills your Thoughts, your Time and Talk, but Vanity? Childhood and Youth is Vanity, vain in its self, and addicted to foolish and evil Vanities. How hard is it to entice ye to that which is solid, and serious, and good for your Souls, and your future Welfare?

(2.) Are ye not full of unruly Humours, and youthful Lusts; Humours that make ye stubborn and ungovernable, and Lusts that war against your Souls? Are ye not exceeding apt to be self-will'd, heady, and high-minded? are ye not apt to be proud and passionate, conceited and imperious? Ye would have no Law but your own Will; no Guidance or Direction but your own Pleasure and Fancy. You are disobedient to Parents and Instructors, impatient of Government, and Rule, and every needful, wholesom Yoke. Your Lusts and Appetites are strong and violent, and you would have all Things at your Command. How needful was the Advice to a young Minister, to fly youthful Lusts? And are not you full of the same, but love not to be told of 'em, or warn'd against them?

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(3.) Are ye not soon weary of religious Exercise and Employment? had ye not rather be any where, than where God is to be worshipp'd and serv'd? does not your Heart rise when you are call'd to read a Chapter, or to learn your Catechism, or go to hear a Sermon for your good? Is not this Thing, call'd Religion, very tedious and tiresome to you? could not you be glad if you were never told of it, and never call'd to Prayer or to keep a *Lord's Day*, or to observe your Words and Actions? Don't you think it would be a fine World indeed, if every body might do as he list; and there were no talk of God, and Heaven, and of another World? O consider, you youthful Ones, how much more sweet and pleasant every Thing is to you, than it is to know, and study, and follow after God!

(4.) How apt are ye to dislike and hate the Company of the Good, and those that would lead ye to God? how little care ye for them, for their Counsel and Conversation? you had rather be out of the way, than see them, or hear their Encouragements and Exhortations. O how do you like the Case of those Companions of yours, that have none to warn, and teach and advise them? none to put them in mind of Duty, and Goodness, and Watchfulness over themselves? Ah! poor Souls! observe your Hearts, your Love and Hatred, your Burden and your Ease, your Bondage and your Freedom, and you will soon find you like, and love, and are pleas'd with any thing more than God, and the Things of God! you will find by Experience, that your Hearts are turn'd quite another way.

Thus we see a little the Enmity of the World to God; and do you fall under none of these

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Divisions? or, do ye not rather fall under several Branches of these Divisions? and are ye not accordingly possess'd of the Enmity that accrues to several Branches? have ye not the Enmity of the Gentile, and the Rich, and the Aged? or the Enmity of the Gentile, and the Unlearned, and Poor? or of some other Branches combin'd together? O search, and see the Corruption and Ungodliness of your Heart and Nature!

S E C T. XVI.

Conviction of Enmity against God by the Characters of God's Enemies.

HAVING thus impeach'd these Divisions of the World, I come, according to appointed Order, to another Head of this Indictment, and that is,

Thirdly, More particularly the Charge of this Enmity on you, and to argue with you the Truth and Certainty of the Charge. I doubt you are little sensible of your Depravation and Guilt, by what has yet been said. The Charge has yet been general, and manag'd against some general Ranks and Orders, and you are loth, at least slow, to find your selves there. And yet I must have this Iniquity and Guilt to find you out, or rather, you to find out it; to see and discern, and be stricken with the Sense of it, or I shall have no Hopes of reconciling you to God. Shall I then, by way of Preface to this more particular Charge, shew you a Catalogue of Enemies to God? give you in a Roll of Names of such Persons, whose Spirit declares War with the holy God? Such there are, that God himself has set a Brand upon,

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on, and mark'd down in his Book for notorious Adversaries to him and his Glory; and for such as he will take and treat as his Enemies, whether they believe it or no. Shall I shew them to ye? and as I shew them in their Descriptions and Characters, will you try whether you can't find your Names among them? how do ye know but you may? They are such as these:

1. All your Lovers of Sin are Enemies to God. Sin is the Transgression and Violation of his Law. His Law is the Representation of his Nature and Will, so far as it is to be copy'd by us; nothing therefore is more contrary to him than Sin, nothing more offensive to his Purity, injurious to his Name and Authority, or provoking to his Jealousy and Glory. Nothing sets us at a greater Distance from God, or alienates him more from us, or us from him: *You that were alienated and Enemies in your Mind*, to God, thro' *wicked Works*, Col. i. 21. Ah! these Sins, these wicked Works of yours, were your actual Enmity to God! you, Lovers of Sin, and Lovers of Iniquity, will be Enemies to the holy God.

2. All your Lovers of the Flesh are Enemies to God: And oh! how many are they? Is not the Flesh the great Idol of the World? the great Wall of Partition that separates Souls from God? 'tis this sordid, corrupting and corrupted Body, that enchants and bewitches Mortals, and entices them from God. The Soul being fallen from God, is fallen to that which is nearest to it self; and that being polluted and vile, estranges the Soul yet more from God; the Flesh yet more debauches the Mind, and leads it astray from the Father of Spirits. Thence the Children of Disobedience fulfil the Desires of the Flesh, and of the Mind, or of the Thoughts; the Mind and Thoughts

Thoughts are made fleshly by the Union and Nearness of the Flesh, *Eph. ii. 3.* The Mind purveys and provides for the Flesh, it studys the Appetites, the Humours, the Inclinations of the Flesh, and thereby is abundantly alienated from a spiritual Taste and Life, and from that God that is the brightest, purest, and the holiest Spirit. *The Carnal Mind is Enmity to God*, and must needs be so, as being addicted to ungovernable, lawless Flesh; so far as it is carnal, it refuses the Law of God, is not subject to the Law of God, nor indeed can be so. The Flesh and the divine Law are two contrary Governors, *Rom. viii. 7.*

3. All your Lovers of this World are Enemies to God. How full then is the World of Enemies to Heaven? Where are they that are not Lovers, very strong and constant Lovers of the World? and of all that the World can afford? Alas! when will Men believe that the World is their Enemy? that it is to be observ'd, and watch'd, and treated as an Enemy? that it is an Enemy to their Souls, to their Holiness, and Happiness, and Conversation with God? Every one is grasping as much of it as he can, pursuing it as fast as he can, resolved to hold it as long as he can; and yet it is cry'd down in the Book of God; proclaim'd to be in the Interest of Hell, and in War with God: And thence the *Friendship of the World*, or Friendship with the World, and with the Things of the World, is declared *Enmity to God*; and the Friend of the World, of the Possessions, Pleasures, and Enjoyments of the World, is noted down as an Enemy to God, *James iv. 4.* He must needs be so, for his Friendship and Confederacy will sway and determine him; and so, out of Friendship and Confederacy with the World, he will relinquish his

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Interest in, and Love to God : Demas *hath forsaken me, having loved this present World,* 2 Tim. iv. 10.

4. All the Enemies of true, serious, lively Religion, are Enemies to God ; Enemies of ordain'd Religion, as prescribed by God ; Enemies of vital Religion, as it is to dwell and rule in us. What is such Religion, but the Honour, Homage, Veneration and Subjection God demands and we owe to him ? what then can Enemies to this be, but sworn Enemies to God ? *These mine Enemies,* as for these inveterate Foes of mine, *that would not that I should reign over them,* that refused my Government, would not that I should reign in them (for to reign over the Heart and Conscience, was to reign in them) by my Light and holy Sway, and Authority ; would not that I should reign over their Motions, Lives and Conduct, *bring them hither, and slay them before me,* let them be executed as Rebels and avow'd Enemies to my Throne and Reign, *Luke xix. 27.* Thence says the Apostle to the *Sorcerer* that would charm away the Deputy's Mind, *Thou Child of the Devil, and Enemy of all Righteousness !* in that thou art an Enemy to all Righteousness, *i. e.* to all Religion, (for so may Righteousness be interpreted there, and in many a Place beside, as 1 *Pet. iii. 14.* in being then an Enemy to Religion) *Thou art a Child of the Devil,* thou art a *Satan*, art poisoned with a satanical Spirit, consequently art a devilish Adversary to God, *Acts xiii. 10.*

5. All the Enemies of the Lord Jesus Christ are Enemies to God. Since the Lord Christ is the Son of God, the great Embassador and Servant of God, by whom he will build his Temple and Glory in the World, they that are Opposers of, and Enemies to him, must be Enemies to God.

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'Tis God sent him into the World, gave him his Message to us, commission'd him to enlighten, redeem, and save ; he rais'd him from the Dead, set him at his own Right Hand, and crown'd him with Glory and Honour ; so that he causes Proclamation to be made, *Let all the House of Israel know*, and let all the Families of the Earth, *know assuredly* (or know for certain) *that the High God has made that Jesus that was crucified, both Lord and Christ*, Acts ii. 36. He therefore that has so exalted and crown'd him, will maintain him in all his royal Honour and State : *The Lord* (the eternal *Jehovah*) *has said to my Lord*, (to him whom he has made both Lord and Christ) *sit thou on my Right Hand*, (reign in Glory and Safety there) and *I'll make thine Enemies thy Footstool*, (I'll take care to trample them under thy Feet, *Psal. cx. 1.* So that God does in effect say, concerning this anointed Lord, the same as he did concerning that delegated Angel of his (that was either this same Lord himself, or some great Representative of him) that was to conduct the travelling Church in the Wilderness, *Behold*, ('tis worthy your Remembrance, this) *I send an Angel before thee* (and a great one too, one that is to be respected and revered by you) *to keep thee in the Way*, (he shall be your Guard, and he shall be your Guide) *to bring thee into the Place that I have prepared ; beware of him*, (beware of offending him) *and obey his Voice*, (observe all his Instructions) *provoke him not ;* (kiss him, hear and attend him, lest his Wrath be kindled). *He will not pardon your Transgressions*, (he will not pass them by, as if he saw them not ; he will resent them, and will animadvert upon you for them) *for my Name is in him ;* (my holy Nature, and my Authority is with him) *but if thou shalt indeed obey his Voice, and do all that*

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that I speak, (by him) then I will be an Enemy to thine Enemies, (thine Enemies I'll take to be mine) and I will be an Adversary to thine Adversaries. As long as thou followest him, I'll take thee into my Protection; his Commission and Power will I maintain, and consequently declare War to all that molest thee while thou art attending him, Exod. xxiii. 22, &c.

6. All the Enemies of God's Church and Servants, are Enemies to him. The Lord's Portion is his People; that's the Estate he has in the World: *Jacob is the Lot of his Inheritance*, the Portion that falls to him by sacred Line and Lot, *Deut. xxxii. 9.* What Account then shall he make of the Enemies of his Lot and Inheritance? shall he not take them for his own Enemies? Sure he will: 'Tis the common Judgment of the World. What think you of the Man that would rob you of your Estate, and of all the Inheritance you have? No wonder then you read, that *the Fear of God was on all the Kingdoms of those Countries* (the Countries that were alienated from the Commonwealth of *Israel*; they were afraid of the Power and Victories of God) *when they heard that the Lord fought* (and who can stand before him when he fights?) *against the Enemies of Israel*, the Enemies of God's *Israel* must needs be Enemies to the God of *Israel*: No wonder then that he fights against 'em, *2 Chron. xx. 29.*

7. Proud, conceited Minds are Enemies to God. They are full of themselves, and full of their own Excellence and Worth, and can make no room for God; they are great, and good, and self-sufficient, and see no need of him. Proud Souls claim Independency, Merit, and Power of Self-government; they care not to rely on God, or receive as from him or be beholden to him; they are

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opposite and contrary to all his Prerogatives, and to the whole Crown of his Glory. No wonder then, that God is said to *know such afar off*; he looks at 'em at a disdainful distance, as if he were jealous of them and their proud Pretensions, *Psal. cxxxviii. 6.* These therefore *he resists*; (*ἀντιτάσσεται*) he sets himself in Battle-Array against 'em; he prepares, as ready to discharge and fire upon them, *James iv. 6.* He will fight with the Proud, and will overcome them, as Enemies to his Kingdom, and Power, and Glory.

8. Vain, light, frothy Minds, are Enemies to God. Such that are all Air and Gaiety, and jovial Humour, empty of all Solidity, Seriousness, and sacred Concern; such that can admit no Solemnity into their Thoughts, no Gravity into their Hearts, no holy Composure into their Spirits and Affections: They are all for Wit (such as 'tis) and Joke, and Banter; for sensual Pleasures and Pastimes; for *debonair*, and jocund Company and Conversation: Their Time must be spent in Diversifements, and their weightiest Business is but Sport and Recreation. Seriousness in Things divine, with them is Melancholy; and sober Sadness, or Sincerity in Devotion and Religion, is Spleen and Vapour. They are intent upon that idle Laughter that the wise King, upon review, call'd *mad*, and upon that sorry Mirth of which he said, *What does it? what is it good for? and what Good did it ever do me? Eccles. ii. 2.* *Corpuscularian* Souls, could the *Epicurean* Fanny be true! But not made up of solid Parts; consisting only of slippery Froth, made up of Air and Bubbles! they can't contain what's weighty, solid, and important; can't be fired enough for Matters of eternal Consequence; they can scarce bear any Thing more ponderous and solid than Jest and Plays,

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Plays, than ludicrous Poems and Romances. But a Jest upon Religion, especially, will be pleasing Diet, and a Joke or Banter on the Scriptures, or on a Preacher of them, will strengthen and refresh them for a considerable while. But a Thought of God will almost ruin their Constitution! a Thought of Death, and of another World, will marr their brittle Frame and loose Contexture! Ah! foolish, giddy Souls! Alas! that such impertinent, silly Things, should be found among the Mass of Mankind! Things not worth their Time, nor Stay, nor Room in the World! Things, I had almost said, not worth their Making and Creation! But I must not presume to censure their Maker and my own, or call him to Account; he is a great Lord, and he has a great House; and in that House of his he has Vessels of Honour and Dishonour; and he knows how to make those serve the Honour of his Power and Justice, that will not serve his Holiness and Grace. But these must sure be Enemies of God; they have no Taste or Relish of him and his Affairs; they can't savour Things divine, and spiritual, and heavenly: *Get thee behind me Satan*, thou hellish Adversary of mine, *thou savourest not the Things of God, but of Man*; so far as thou savourest mere human, carnal Things, so far as thou savourest not the Things of God, thou art a *Satan*, an utter Enemy to me, *Mat. xvi. 23.* These are Enemies to Religion, to the Life, and Spirit, and Practice of it: The Exercises of it are insipid, irksome, tedious and uncouth. They love to stretch themselves on Beds of Ivory, to roll on their Couches, and sing and dance to the Sound of the Viol. They care for nothing but Chambering and Wantonness, animal Pleasures and Indulgence of the pampered Flesh: Their Cry is, When will the New

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Moon be over? when the *Sabbath* and Service of it be ended and gone, that we may return to our Mirth and Jollity? These are Enemies to the Religious; love to vent their Spleen in Satyr upon them; and jeer, These are the Precise and Demure! the holy Fools, that think, alas, that God cares for none but such whining Mopes as themselves! They laugh at Piety and Conscience, and easily conclude, that none have more of either than themselves: They make a Jest of Duty, and a Mock at Sin. Just such Scoffers they are, as we are told would come in the latter Days: *Knowing this* (says the Apostle) *that there shall come in the last Days* (and our Days are full of 'em) *Scoffers, Scorners, and Flouters at Religion and Godliness; Scorners of it in the Life and Practice of it; for they will walk after their own Lusts. Scorners of it in the Principles of it, as 'tis contain'd and founded in the Bible and System of Faith; for where, say they, is the Promise of his Coming?* what ado ye make about this Christ and his Coming? have ye not talk'd these hundreds of Years of his Coming? and ye see he is not come yet. No, he is not, poor, silly Souls! But know that he will come; and you shall see him! but not to your Satisfaction and Joy. Woe be to you when he comes! Know you, that *the Heavens and the Earth, that now are, are reserved unto Fire* (woe to you when that Fire shall be kindled!) *against the Day of Judgment* (for you must not always swagger in your Unbelief, and Mirth, and Scornfulness) *and Perdition of ungodly Men*, even of such ungodly ones as you, that scorn the Approaches of that Day, and deride the Terrors of that Judge that will then most awfully and majestically appear, 2 *Pet.* iii. 3, 4, 7.

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Thus have I shewn you a short Catalogue of the Enemies of God, such as are noted with a black Mark, for Adversaries to him. Can you find your Names in none of these Ranks? can you know your selves by none of these Characters? have ye none of these Spots upon ye, which are not the Spots of God's Children; but of those that are far alienated from him? Will none of all this administer any Conviction to you, nor fasten any Sense of Enmity to God upon your Minds? Are ye still insensible, unaware, and unconvinc'd? What shall I do next? how shall I open your Eyes, and open your Minds? and let in some glaring Light there, that may shew you your selves, and shew ye the hostile Disposition and malignant Temper of your Hearts towards God?

Or will you say, That once indeed you were Aliens and Enemies; but now you are reconciled, your Peace is concluded with God long ago? Time was, when you were Strangers to him and to his Service; but now you are return'd, you attend his Work and Worship, you are good Friends to him and well reconciled.

Very well: 'Tis good News if it be true. But come, let's try whether it be or no; let's try your Love and Friendship, and try how well you are reconciled to God; let's search and see, perhaps your Reconciliation is not so deep, and rooted, as you may imagine: Perhaps 'tis no more than what you may have reason to be asham'd of; not that you have reason to be asham'd of the least Degree of Reconciliation to God; but you may be asham'd of pretending to Reconciliation with God, when 'tis so shallow, so empty and fruitless. Search then, and examine what it is, and how considerable it is, by putting to thy self such Inquiries and Questions as these.

S E C T. XVII.

Queries by which to judge of our Reconciliation to God, or our Enmity to him.

1. **A**R T thou reconciled to God, who dost so little care to think and meditate of him? who art so loth to entertain him and give him room in thy Understanding, and Mind, and Memory? Alas! who or what dwells less there than he? how seldom and how awkwardly turnest thou thy Thoughts, and thy solemn Musings towards the King of Glory? thou canst with more Readiness, Ease and Pleasure, think of any thing than of him. Thou canst easily think of thy earthly Friends, of Parents, of thy Yoke-fellow, or any other dear Companion. Thou canst think of thy Trade and Business, think of thy carnal Pleasures and Pastimes, and yet not think of the eternal God. Thou canst think of Vanities, and Toys, and Trifles by the Thousands, and not entertain one solid Thought about the blessed God. And is this thy Reconciliation to him? Thou canst tear thy Brain, and rack thy Mind about Impertinences and worldly Things, but how difficult and tedious is one lively Thought of God? And yet, who gave thee thy Mind and thinking Power? who gave thee thy Understanding and intellectual Abilities? and shall they be employ'd about any thing rather than the wonderful Founder and Creator of them? and gave he them to thee to be perpetually prostituted to Folly, and foreign Things, and intirely alienated from himself? O ungrateful Soul, who art so loth to turn thy Thoughts and Memory towards the God of Life! And yet,
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what more noble beatifick Object canst thou find? what can more solicit and entice thy closest Thoughts and Meditations? If Excellency and Sublimity can do it is in him; if Beauty, Glory, and Perfection can do it, thou hast it in him; if Strangeness and mysterious Depths can attract thy Mind, thou hast 'em abundantly in God. O what inextricable, unfathomable Treasures are the Glories of his Nature! there thou mayst still meditate and muse, and still be affected with new Matter of Surprize and Admiration. Can Condescension, Love, and Goodness draw thee, there thou hast it in its Rise, and Source, and Ocean; there's Condescension and Compassion almost incredible; how hard is it for the awakened Soul to believe it? there's Love original, and Goodness unconfined. Can Intimacy and Nearness please thee? alas! thou knowest not God, if thou knowest not that none is more near, more intimate than he; thou art always in his Presence, and in his Hand; *in him thou livest, movest, and hast thy Being.* Can Necessity and Weight of Business move thee? alas! of whom is it more necessary for thee to think, than of him that has all thy Happiness and Welfare in his Hand? with whom lie all thy Concerns for Time and for Eternity? with whom hast thou more weighty Affairs to transact, and Business to manage, than with the God of Life, the God of Grace and Salvation? whom shouldst thou remember but him that gave thee all thou hast, and from whom must come all thou hopest for? Alas! how canst thou so forget him, when thou hast so many Monitors to call him to thy Mind? does not the whole World summon thee to think of God? is there one Piece in this whole Frame of Heaven and Earth, that does not call to remember

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remember him that made it, and made it for the Habitation of Man? All the Parts and Furniture, the Beauty, Usefulness, and Lustre, call thee to meditate and adore the Author and Lord that fashion'd and sustains them. O how frequent and how sweet should thy Meditations of him be? but they are quite perverted and withdrawn; and yet thou pretendest Reconciliation with God?

2. Art thou reconciled, who dost so little care to hear or read of him? to hear those Words, or read those Leaves, that will help to fix thy Thoughts on God? yet, if a Friend of thine sends thee News or a Message from beyond Sea, dost thou refuse to hear it? or sends thee a Letter, dost thou immediately lock it up in secrecy, or let it lie in the Dust, and never care to open it, or peruse the Contents of it? or, if thou didst do so, mightst not well be ashamed of pretending Love to such a Friend? Why, how many Messages, and how many Letters does the God of Heaven send thee, and thou wilt not concern thy self about them? what is his Book, the *Bible*, but a Volume of such Messages and Letters? and yet thou carest not for that Book of all within thy Reach. There God speaks to thee: How often mayst thou see, *Thus saith the Lord? The Word of the Lord came* to and so. There mayst thou meet with his Salutations and Greetings, *Grace be to you, and Peace from God the Father and the Lord Jesus Christ.* There you meet with his Directions, Counsels, and Entreaties, *O love the Lord with all thy Heart and Soul!* and, *Ye that love the Lord, hate Evil!* There you have his Revelations and Reports. There he tells ye of the good Land where he dwells, and of the Inhabitants and Pleasures that are there. There he tells what he has done to help you thither, and what he would have you do,

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do, that you may certainly arrive thither. And yet what Letters are there thou dost less care to consult? what Book is less thy Companion and thy Delight? God writes to thee the great Things of his Law and Love, and thou puttest them far from thee. And is this Reconciliation to God?

3. Art thou reconciled, who art so averse to talk or discourse of God? Art thou wont to be loth and shy of making mention of thy Friend? It may be the sacred Name of God shall run to and fro in thy Mouth, while thou little thinkest of him of whom thou speakest. But how little carest thou to enter into serious Discourse concerning him? such as will awe or quicken thy Heart, and edify him that hears thee? Thou canst talk of News, and Folks, and impertinent Things, all Day long; but canst scarce set thy self to discourse of the great Manager of the World; his Being, and Transactions, and Government, have no place in thy Conversation. And yet, how is he to be seen in all the World's Affairs? how is his Providence apparent in Disposal of Kingdoms, Families, and Persons? and yet, how little notice taken of him in the Converses and Intercourses of Mankind?

4. Art thou reconciled to God, who art so averse to know him? to cure thy Ignorance, and understand him more? Canst thou pretend to be a Friend to him with whom thou wilt not be acquainted? and how little dost thou care to be acquainted with God? and yet, how worthy is he to be known? O blessed Majesty! how happy are they that know thee? how happy are the Minds that are full of thee! full of thy Light and Beams! happy are those thy Servants that ever stand before thee, beholding thy Face, contemplating

plating thy Beauty and Perfection, learning thy Wisdom and thy Will! Thy Light produces Life, and the Knowledge of thee kindles Life eternal! O distracted World, that loves to live in ignorance of God! distracted Souls, that will not learn him, will not know him, and yet lay claim to Reconciliation with him! How many Glasses does he lend thee, in which thou art to see something of his Face and Features, something of his Nature and Attributes, and yet thou wilt not use them? Thou viewest the World and all Things there, as abstracted and separated from their Maker, and so thou leavest out their principal Sense and Signification. Thou usest the Creatures, the Gifts and Bounty of God, and takest no notice of him, or of his Mind and End in all. How insensible art thou of Ignorance and Darkness, and of the Misery and Mischief that attends it? and, consequently, how unconcern'd art thou to study and to learn him? When didst thou ever seriously set thy Mind to understand him? when didst thou solicitously consult his Word and Works, that thou mightst discern him? when didst thou earnestly pray for the Spirit of Wisdom and Revelation, that thou mightst know him, and the Bliss that is to be found in him? Canst thou have the Face to profess Reconciliation to God, when thou dost in thy Heart say to him, Depart from me, I desire not the Knowledge of thee, and of thy Ways? Canst thou fancy he is reconciled to thee, when he has said, 'Tis a People of no Understanding, and they care not for the Knowledge of God; and therefore he that made them will not have Mercy on them, and he that reformed them will shew them no Favour?

5. Art thou reconciled to God, who dost so little care to seek him? to seek his Presence and

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Favour, and those Intimations of his Good-will and Love, that are in this Life and World to be found? Dost not thou find that the Friends of God are wont to be sensible of, and mournful for the Loss of him, and of his gracious Presence? they mourn the Withdrawment and Alienation of his Light and Spirit, and inquire after him with a lamenting, thirsty Love: *I commune with my own Heart* (as solicitous about the Absence of my Lord) *and my Spirit made diligent Search* (for him whose Distance was Death and Darkness to me). What? *Will the Lord cast off for ever? and will he be favourable no more?* Psal. lxxvii. 6, 7. Accordingly says (it may be) another Psalmist, *As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God!* Alas! thou knowest not what this meaneth; thou knowest not either his Presence or his Absence; 'tis all one to thee. Thou feelest no want of him; thou art content to live without him; art possess'd with no Solitude for his Nearness and sensible Communications; thy Heart is not moved with any Pantings, Breathings or Inquiries after him. And is this the Sign of Friendship?

6. Art thou reconciled to God, who dost so little care for the Places where he is to be found? Dost thou shun the Company of him thou lovest? *God is in the Generation of the Righteous*, Psal. xiv. 5. but thou carest not to be one of their Company. God dwells in *Sion*, but thou carest not to dwell there: God has his House, his Tabernacles in the World, that are made lovely by his Presence and gracious Communications: *How amiable are thy Tabernacles, O Lord of Hosts!* O how much better 'tis to be a Door-keeper there, than to dwell in all the Riot and Pleasures of the Tents of Wickedness? But this is not thy Mind: Thou

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reckonest one Day in the Entertainments of the World, better than a thousand in the House of God: Thou canst not say, *My Soul longeth, yea, even fainteth for the Courts of the Lord; my Heart and my Flesh crieth out for thee, the living God.* Thou canst not say, *I was glad* (but rather, I repined) *when they said unto me, Let us go into the House of the Lord.* And is this thy Kindness to thy Friend? dost thou pretend Reconciliation and Love to God, when thou contemnest the Courts where he is to be known and enjoy'd?

7. Art thou reconciled to God, who art so slow to observe his Works that are round about thee? Look which way thou wilt, thou must see something of God, something that presents him to thy Mind and Consideration. All his Works say, in his Name, *Behold me, behold me!* They call thee to look thro' them, and to look beyond them, to him to whom they owe their Being, Order, and Usefulness. What is the whole Creation but a Glas, in which thou art to view the Majesty of the Lord? there thou art to contemplate his Grandeur, his Wisdom, his extraordinary Eminence. But strange and unaccountable that God is so little consider'd and observ'd there! Alas! why is not the World a mere *Chaos* and Confusion? the mere Jumble of useles Particles and irregular Motion? or rather, why is it not a vast, lifeles Lump and Mass, neither maintaining any Inhabitants, nor worthy of Admiration? O how glorious is God in the Composure and Fabrick of the visible Universe; and yet no notice taken of him! Thou seest the Heavens, but considerest not who stretch'd them out so wide, and hang'd them so high, and adorn'd them with so many Globes and Lights. Thou seest the Earth, its Products and its Riches, but considerest not who founded

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it on its Axis, poised it in the Air, and gave it its convenient Situation and Distance from the Sun and other Lamps of Light. Thou see'st, and feedest upon, the various Animals prepared for the Support and Nourishment of human Nature; and yet regardest not the Hand and Counsel that so graciously provided them. Thou sittest at thy Table, and severest those Bones that are so wonderfully, and in such different ways inserted and jointed together; thou cuttest those Sinews and Tendons, and flatest that muscular Flesh, tearest it with thy Teeth, and sendest it down into thy Stomach; and yet considerest not who spun those curious Fibres of which that Flesh is made, who wove 'em into that curious Texture, and hung them upon those Bones, and so prepared such Fuel for the Stomach, and the Stomach for it. Thou walkest into the Garden and the Fields, and see'st strange Varieties of Stalks, and Leaves, and Flowers; art accosted with divers Scents and Fragrancies; invited to take notice of innumerable Shapes and Figures, Ornaments and Colours, Powers and Virtues; and yet rememberest not the skilful Hand that spread this astonishing Carpet on the Earth. Yet,

*Where does the Wisdom and the Power divine
In a more bright and sweet Reflexion shine;
Where do we finer Strokes and Colours see
Of the Creator's real Poetry,
Than when we with Attention look
Upon the third Day's Volume of the Book?
If we could open and intend our Eye,
We all, like Moses, should espy,
Ev'n in a Bush, the radiant Deity.*

Cowley's Garden.
And

And yet when thou takest another Book in Hand, and tracest the Lines and Sentences there, thy Mind soon runs thro' Words to Things, thro' Sentences to Significations. But, what? does the whole World signify nothing to thee? canst thou spell and read no sacred Sense, no Divinity there? O thy averted, blinded Mind, that can see no God in all this visible Garb in which he shrouds himself! that takes no notice of him in all these intended Indications of his Majesty!

8. Art thou reconciled to God, who dost so little consider his Dispensations towards thy self? His Providence is continually employ'd about thee, and yet thou remarkest it not; thou art continually in his Eye, and under his notice and disposal, but carest not for it. If a Sparrow falls not to the Ground without his Observation, much less do any Occurrences befall thee without his Administration. Whence then is thy Life, and Time, and continued Abode on this side the Grave? whence is thy Health and Ease, thy Safety and constant Protection? whence are all the Provisions and Accommodations of thy Life? do they bespeak no Donor, no Benefactor at all? Perverted Soul, that will not understand nor own him! How true is it, *Let Favour* (a continued Current of divine Favour) *be shewn to the Wicked, even to this alienated one, yet will he not learn Righteousness, not any Religion, or religious Deference towards God; in the Land of Uprightness will he deal unjustly, and will not behold the Majesty of the Lord!* no, not amidst those plenteous Favours that flow to him from the Lord, *Isa. xxvi. 10.* Nay, amidst thy Favours and Fulness, dost not thou grow more proud and contemptuous of God? more prone to disdain his Fear, and Love, and Worship? while thou waxest fat in the Possession

and Enjoyment of all Things, is not thy Heart gross and heavy? thy Ear dull of hearing? and dost not thou kick and spurn against the Author of all thy good and pleasant Things? Or are thy Satisfaction and Pleasures cut off and deny'd? dost thou want Health and Peace, Friends and Contentments? are Disappointments and Vexations made thy Trial and Lot? Who orders all these Things? who determines all these Occurrences and Conditions? do they arise out of the Dust? or canst thou see no Hand, no Reason, Wisdom or Justice in any of them? what, is thy way intercepted? No where canst thou look, but unto God; and yet thou art resolv'd to wink hard, rather than behold him. What, dost thou cry out by reason of Affliction and Sorrow? and yet never criest, Where is God my Maker; he that was wont to give Songs in the Night? What, does God smite and wound thee? and yet wilt thou forget him? and still go on frowardly in the way of thy own Heart? O disaffected, stubborn Soul!

9. Art thou reconciled to God, who art so loth to receive the Benefits and Blessings he offers thee? Thou wilt not accept the valuable Mercies he prepares and sets before thee. This is a sign of Ill-will and Disaffection indeed, when thou wilt not be obliged by thy Friend; wilt not admit the Kindnesses he would vouchsafe. O how bountiful is God! and how many inestimable Favours and Blessings would he yet confer! he knows thy Case, thy Indigencies, thy Ruin, thy spiritual Losses and Calamities; and accordingly he provides plentiful Help, and full Salvation in his Word and Covenant; and he calls thee to all the Help and Salvation thou needest and he has prepared. He sets before you Pardon, and Peace, and Life; and yet you will not have them: He

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He offers ye his Son, and all the royal Benefits he brings along with him ; and yet ye make light of him, and of all the happy Privileges he affords. You will not come to him, that ye may have Life, and that Healing that is under his Wings. You are call'd to the Marriage-Feast and Espousals of the Son of God, but you will not come there. You are invited to Heaven, and to all the spiritual, eternal Entertainments that are there ; but, instead of coming at your Call, you send your Excuse, and prefer your earthly Profits and Affairs before them. He offers thee Wisdom and Righteousness, Sanctification and Redemption ; offers thee himself, and all the Glories of his Presence ; but thou wilt not have him : The World, and Pleasures of Sin and Flesh, thou hadst rather have. He bidst thee open thy Mouth wide, and enlarge thy Powers and Capacities, that he may fill them ; but thou wilt not hearken to his Voice, and wilt have none of him. And is this thy Kindness to thy Friend ? this thy Reconciliation with God, to refuse his Love, his offer'd Mercy, and Kingdom, and Salvation ?

10. Art thou reconciled to God, who art so little thankful to him for what thou hast receiv'd ? Certainly long, wilful Ingratitude carries in it Enmity enough, 'tis one of the black Characters of the apostatized, latter Days ; *unthankful, unholy*, go together, 2 *Tim.* iii. 2. Unthankfulness to God, must argue Unholiness ; Unholiness is Enmity to him. And, O how unthankful and ungrateful art thou ! Unthankful, as to Words and Addresses to him ; ungrateful in Spirit, Resentment, and Behaviour. Little dost thou remember him from whom thou hast thy All ; on whom is all thy Dependence, in whom is all thy Subsistence. Little

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tle dost thou think of, admire, or bless, that liberal Hand that pours on thee all thy Supports and Comforts. The Goodness of God is round about thee; he upholds thy Soul in Life; he administers to thee thy daily Bread; he guards thy going out and coming in; he secures thy Eyes from Tears, and thy Feet from falling; he gives thee thy Friends, and all thy comfortable Relations; he loads thee with his daily Benefits; yet, when dost thou say, *How precious are thy Thoughts unto me, O God! how great is the Sum of them! if I would count them, they are more in Number than the Sand: When I awake, I am still with thee*, Psal. cxxxix. 17, 18. Alas! when dost thou go to God, to give him Thanks for what he has given and thou hast received? He has sent his Son to reconcile thee to himself; he was in Christ reconciling the World to himself; and yet unthankful thou art for such vast Preparations he has made, for reconciling thee to himself. And canst thou then pretend to be reconciled?

11. Art thou reconciled to God, who art so slow and so backward to converse with him? Should not loving Friends be ready to talk and walk together? Is there no Communion or Conversation, dost thou think, to be had with God? High and holy, indeed, he is, and may justly disdain Correspondence with us. Impure, defiled, and dark we are, and unmeet for Conversation with the most High. But, if there be no such thing, why is he so intent to be reconciled? is not Reconciliation in order to Correspondence and friendly Communion? and why was the Word of Reconciliation sent us, but to call us to, and direct us in, such divine Communion? *That which we have seen and heard* (concerning the Reconciler and his Work and Grace) *declare we unto you,* that

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that you also may have Fellowship with us (may be admitted to the same heavenly Friendship, Fellowship and Communion as we are) and truly our Fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 3. Indeed! Is such Communion to be had and enjoy'd? is such News come from Heaven, That divine Communion is to be restored? That such as we may be admitted to Fellowship with the Father, and with his Son? O why is the World so unawaken'd and so unconcerned about it? why art thou so unsollicitous to know what it is, and what is the Pleasure and Felicity of it? O what rare Blessedness it must be to be so near God, as to have Fellowship or Communion with him? I fear the World little knows what it is; I fear many Pretenders to it understand it not, nor have tasted it. O earthly, perverse Heart, that dost not admire, and study, and covet it! Didst thou ever seek it? didst thou ever inquire of those that are most likely to inform thee what it is? didst thou ever seriously search for it in the holy Word, in the House of God, or in thy own House? didst thou ever enter into thy Closet, and shut the Door upon thee, and there solemnly, earnestly and humbly make thy Suit to God, for some of this Communion with him? dost thou walk with him all the Day, or any part of the Day? dost thou act, and live, and speak as placing thy self under the Inspection and Government of God? If none of this be thy Care and Business, with what Countenance canst thou pretend Reconciliation to him?

12. Art thou reconciled to God, who art so averse and slow to Works of Love to him? to any Services that will commend and prove thy Love and Friendship to him? With thy Talk and Mouth, it may be, thou shewest much Love; but Talk is
all,

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all, thy Heart is destitute, and thy Hand is dry. Where's thy Work of Faith, and Labour of Love towards God, and towards his Saints? where's any such Work as the Apostle makes the Test of true Religion in the Heart? *Pure Religion and undefiled before God and the Father is this, to visit the Fatherless and Widows, and keep himself unspotted from the World*, James i. 27: How little dost thou care for such Work as that? to help the Orphans? encourage and relieve afflicted Widows? and help them in their Affairs, Temptations, and Perplexities? how little carest thou to suffer any Reproach or Loss, in order to keep thyself pure for God, and unspotted from the World? thou art a Friend of God's, as long as such Friendship costs thee nothing; but let him call thee to shew thy Love, by any thing that requires Mortification and Self-denial, that requires any Trouble to the Flesh, any cutting off thy Vanities and Superfluities, and then thou hast as little as others. How then wilt thou prove thy Love at the Rate our Lord demands? *He that loveth Father or Mother more than me, is not worthy of me: He that takes not up his Cross and, with that, follows not me, is not worthy of me.* These are Indications of Love indeed: But call you to such Proofs of your Love, and immediately you are offended. A cheap Love yours must be, or none; such that costs you little or nothing; and yet this you call Reconciliation to God.

13. Art thou reconciled to God, who puttest so little Love into the Services thou dost for him, or pretendest to do for him? thou dost not decline and wave costly Works of Love, but actest little Love and Affection in what thou dost. Something, it may be, in Religion thou performest: Scarce any under the Christian Name but do. Thou

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Thou hearest the Word of Reconciliation preach'd, but is it out of Love? thou attendest upon Prayer and Addresses to God, but is it out of Love? does divine Love animate thy Prayers? Thou sometimes relievest the Poor, but is that done out of Love to God, whose Charge they are, while he obliges thee to pity and succour them for his Sake? *Speak to all the People of the Land, (for they have professed publick Piety) and say, When ye fasted and mourned in the fifth and seventh Month, did ye at all fast unto me, even to me? says the Lord; had I any room in your Fasts? was there any Love to me, or any Concern for my Name and Glory, in them, Zech. vii. 5.* O how many splendid Works are there, even in Christian Countries, that are not founded upon holy Love and Reconciliation to God! It is to be feared, that sumptuous Monasteries, Convents, Colleges, Alms-houses and Hospitals have been built, rather by Pride and Vain-glory, by Conceit of Merit and Satisfaction for Sin, than by pure Devotion and sacred Affection to the living God. Much divine Love is profess'd, while Enmity possesses the Soul, and love to some Idol or other governs Heart and Life.

14. Art thou reconciled to God, who carest not to fulfil thy Engagements and Obligations to him? Early wast thou engag'd to God, and yet wilt not serve him; he took care that thou shouldst be early dedicated to him, but thou art loth to remember thy Dedication, and to dedicate thy self according to that early Engagement. Thou was presented and consign'd over to the Father, and to the Son, and to the Holy Ghost, but thou carest not to yield thy self obedient to the Father, or to the Son, or to the Holy Ghost. Thou professest to be a Christian, and
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consequently to be devoted to God in Christ. But see thy Enmity to God all that while! Thou wilt not obey thy own Profession; thou livest in Contradiction to the Religion thou professest, in defiance of those holy Bonds thou hast taken upon thy self. O that we could but persuade thee to be what thou professest to be, we need desire no more: He that owns himself a Christian, must profess an intire Friendship and total Resignation to God. This thou wilt not practise; thy Bonds, and Vows, and Obligations thou forgettest and desiest, and yet pretendest Reconciliation to him.

15. Art thou reconciled to God, who dost so oft deny thy own Conscience towards God? Conscience will bear witness for God, it's planted in thy Bosom on purpose so to do; it tells thee that thou livest at a strange distance from him; that he deserves more Intimacy and Love; that this alienated Life will not serve thy Turn; that it will prove thy Ruin and Confusion at the last. Conscience tells thee, 'tis time to return and be reconciled to God; time that thy Peace were made with him, and that he had thy Heart, and Mind, and Service; and yet thou wilt not hear. Deaf thou art to all the Voice and Clamours of an upbraiding Conscience. O see, and be amazed to see thy potent Enmity to God! Rather than be reconciled to him, thou wilt carry a Wound, a bleeding Wound in thy Breast; thou wilt fight against thy own inward Sense and Convictions, wilt offend against the Light that stares thee in the Face; thou wilt kick against the Prieks, and grieve, and wound, and lance thy own Heart and Conscience. O perverse, rebellious Soul! Rather than God shall have thy sincerest Love, thou wilt carry a continual Sting, a pained, accusing, tormenting Conscience in thy Bosom!

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16. Art thou reconciled to God, who art so loth to appear his Friend in the Face of the World? Loth thou art to confess him, and thy Reconciliation and Friendship to him; thou art soon ashamed of owning his Name, and Glory, and Worship. A Scorn, a Jeer from one of his Enemies will make thee ready to appear like one of them, and to say with *Peter*, *I know him not*. Let him be reproached, and his Name and Servants be dishonourably treated, thou carest not to vindicate and justify him or them. Thou canst be tamely silent at the open Violations of his Honour and Dignity, and hast never a word to say on his behalf. Thou art ashamed of espousing his Cause, and Gospel, and Worship; canst calmly hear them expos'd and run down by an impudent Crew. Thou must steal into the House of his Worship, and be afraid of being seen among his Servants and Worshippers, lest thou shouldst be taken for one of them. Thou canst patiently sit with those that sit in the Seat of the Scorners, and not think thy self concern'd to rebuke their Scorns of God and Godliness. And is this thy Love to thy Friend? Wilt thou not vindicate a Friend's Name? wilt thou easily bear it to be blacken'd, and stain'd with the foul Imputations of Envy and Spleen? Why then art thou so remote from any Zeal and Concern for the Fame and Reputation of thy God? Is this thy Reconciliation to him?

17. Art thou reconciled to God, who wilt do far less for him, than for a Lust and a Sin? A vile Affection shall have more of thy Heart and Observance than God, shall rule thee and command thee more than he. O! strange it is to consider, how imperious, and tyrannical, and Expensive the Lusts and Humours of Men are! and
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at what rate they are obey'd ! How despotical, inhuman, and chargeable, are Idolatry, Superstition, and private Corruptions ? and yet how contentedly are they serv'd and gratify'd in all their Exactions ? Should the blessed God require but half the Trouble, and Cost, and Labours, he should be vilify'd and reproach'd to his Face ; soon would the Expostulation be, Who is the Lord, that I should thus serve him ? and that I should do all this upon his Account ? He did but once require a Servant and Friend of his (for Trial of his Friendship) to offer his Son to him ; and the World has thought it a very hard Command, and doubtless it was so, both to natural Reason and to Flesh and Blood. But how many could put on unnatural Cruelty enough to sacrifice their Children to an Idol, and to burn their Sons and Daughters in the Fire, to *Moloch* ? How loth would the *Israelites* have been to part with their Jewels for God's sake, when they could readily present 'em to the Creation of a Calf ? How much canst thou do for thy Lusts, for thy Honours and Interests ? how far can they drive thee ? thou wilt compass Sea and Land to serve them. They shall command thy unweary'd Labours and Toils ; they shall command thy Head and Brain, thy Time, and Ease, and Health ; thy House and Family, thy Purse, and Incomes, and Estate ; while God must be put off with the small Remnants that Lusts and Pleasures can spare. Consider how obsequious thou art to Passions, carnal Affections, and Concupiscence, more than thou art to God ; and then estimate and weigh thy Reconciliation to him.

18. Art thou reconciled to God, who wilt not do for him, what others are ready to do for Sin and the Devil ? O how active are the Devil's Servants !

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Servants! how industrious to promote his Kingdom, to encourage and multiply his Friends, and to add daily to his Synagogue such as shall be damn'd? O the Travels of the Jesuits! the Toils and Servilities of the Ambitious! the Penury and Hardships of the Covetous! the Profuseness of Idolaters! the affected Mortifications of the Superstitious! the Prodigality and expensive Life of the Luxurious and Wanton! How many Confessors and Martyrs have the Devil and Sin, for one that is so out of Reconciliation and Love to God?

19. Art thou reconciled to God, who art so loth to practise for him, what thou likest and commendest in others? If others are religious, and walk under the Constraints of Religion, thou canst like 'em in thy Mind, and commend 'em. Herod respected the Baptizer, and heard him gladly, and did many Things upon his Admonition and Counsel. Religion and Integrity command thy Awe where-e'er thou seest them: If others are sincere and conscientious, they have thy inward esteem whether thou shewest it or no, and thou canst not but commend (at least, in general) those that are so. Why art thou not then the same? why art not thou just and charitable, publick-spirited and useful, condescending and humble, hospitable and kind, and all that which thou admirest, and praisest, and commendest in others? Is it not Alienation from God that countermines thy own Approbation, and ruins thy Practice of those good and excellent Things, that thy Heart and thy Tongue must approve and applaud in all in whom they are really found?

20. Art thou reconciled to God, who art so little concern'd for his Reconciliation and Love to thy Soul? How long hast thou lived, without

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any serious Consideration, or Care, whether thou art loved of God, or no? whether thou art admitted into his Favour, and comprehended in his Covenant, or no? What, are the Promises, and Blessings, and Consolations of God, small unto thee? is it an indifferent Thing, whether thou art deliver'd from his Curse and Wrath, or no? whether thy Sins are pardon'd, or no? whether thou art justify'd freely by his Grace, or no? When didst thou examine and inquire this? when was it the Burden and Concern of thy Heart? O self-deceived, hardned Soul? how canst thou fancy Reconciliation to God, when 'tis such a light, insignificant Thing to thee, whether thou art adopted or no? accepted in the Beloved, or no? A Despisers of divine Love can never be reconciled to God.

21. Art thou reconciled to God, who art so apt to abuse his Grace, and turn it into Wantonness? His plenteous Redemption and Grace is reveal'd, to allure and draw thee the nearer to him, but this perverse Use dost thou make of it, to prolong thy Estrangement and Distance from him. What! wilt thou continue in thy Sin and Enmity, because his Grace has abounded? wilt thou pervert the Use of all his discover'd Compassion, Pity, and Kindness to Man? Is this the Gratitude and Ingenuity of thy Soul? Has he sent his Son to reconcile thee, and wilt thou therefore cherish thy Opposition and Malignity? Has he declar'd his Love and Mercies in his Son, his Willingness to save, and his Pleasure in the Return and Life of a Soul, and wilt thou thereupon despise the Riches of his Goodness, and encourage thy self in a continu'd Separation from God? Does he publish the Bounty and Fulness of his pardoning, justifying Grace, and dost thou
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thence encourage thy Pride, and thy Design to maintain the War against God? What, is the Word of Reconciliation the Promoter of thy Hatred and Aversion? art thou evil and envious, because God is good? art thou resolved to go on and fight against God, because he is so ready to lay down his Arms, and invite thee to Peace? What! dost thou turn his flowing Goodness into Wantonness; and speak Life to thy Sins, and Peace to thy self amidst thy Ingratitude, and Enmity, and Sins? and that upon this Account, because God's Grace is rich, his Pardon free and full, his Love abounds? O base, malignant Wretch? Is this thy Kindness to thy Friend, and this thy Reconciliation to God?

22. Art thou reconciled to God, who art so unwilling to be convinc'd of thy Sin and Enmity? Thou hatest the convincing Light, and wilt not come unto it, that thy ungodly Heart and Life may be open'd to thy View. Thou keepst thy self in the dark, and then sootheest thy self with this Fausy, That thou art no Enemy to God, because thou dost not see it. Thou flatterest thy self, in thy Ignorance and Blindness, that thy Heart is good, and sound, and sincere with God; that there's no such need of all this Talk about Enmity to him, nor need of all this Noise about Reconciliation. Are we not all Christians? and are not all Christians reconciled to God? True, all that are Christians indeed, and not in Name and Show only, are reconciled to God. But here's thy Enmity and Self-deceit? Thou dost not know, and wilt not learn, how much thou wantest of being a Christian indeed, and consequently how much thou wantest of being reconciled to God. 'Tis the Lord Christ that calls the World to be reconciled to God; 'tis he that calls and prays pro-

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fed Christians to be reconciled to God ; 'tis he therefore that intimates, that he will take none for Christians indeed, none for *his* Christians, that are not reconciled to God, who is his Father. Now how dost thou refuse the Light ? that Light, and Truth, and Evidence that will shew thee thy self, thy State, thy Distance from God ? yet a real Friend will be willing to know wherein he is offensive and distasteful to the Person he loves. Wast thou really a Lover of God, thou wouldst be glad to understand thy Case and State towards him, how near or how distant thou art, how friendly or unfriendly thou hast been ; thou wouldst be afraid of being deceived, and disappointed by a fancied Love. But thou art willing to presume well ; willing to please thy self in the glimmering Sparks that thou hast kindled ; and wilt not admit that Search and Scrutiny, that Light and Conviction that will disclose thy Alienation, Averseness, and Hypocrisy ; wilt not try thy self by all this Light and Evidence that is thus set before thee. And is that any Sign of Reconciliation to God ?

23. Art thou reconciled to God, who dost so little lament thy Enmity and Disaffection to him ? How little has all thy Alienation and Hostility been the Burden and Sorrow of thy Heart ? Ah ! stupid, remorseless Soul ! when didst thou ever repent of being an Enemy to God ? and, O ! what hideous Crime is this, to be an Enemy to God, and never repent on't ! This shews thou art bent upon, and fix'd in thy Enmity still ; thou art resolved to maintain and justify it. When then was thy Heart griev'd and broken for its Estrangement, and wicked Separation from God ? when didst thou resent it as a heinous, bitter, odious Evil ? as a heavy, dreadful, unexcuseable Evil, to be alienated

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nated from the God of Life and Peace? when didst thou go to him with severe Self-Reflexions, and penitent Confessions of thy Guilt and Ungodliness. Sound Reconciliations ought to be attended with ingenuous Acknowledgments of former Faults and Failures; hast thou made thy humble Acknowledgments to God? hast thou confess'd and own'd the inbred Hatred and Opposition of thy Heart and Nature? that thou wast conceiv'd in Sin, and Aversion to him? Hast thou confess'd the Vanity, Folly, and Rebellion of thy Life and Ways? that thou hast been estranged from him, and gone astray, from the Womb? that thy Affections and Desires, thy Words, and Actions, and Designs, have waged an unjust War with him and all the Means of Reconciliation? When was any of this done? canst thou remember the Time when thou didst, in Bitterness of Soul, thus repent of thy Iniquity and Contrariety to God, and confess and lament it before the Mercy-Seat, before the Throne of Reconciliation and Grace? If this were never done, how canst thou profess Reconciliation? can there be Reconciliation without Repentance for former Enmity and Unrighteousness? dost thou not find therefore, that the Reconciler comes preaching Repentance? He is not likely to reconcile thee to God, unless he make thee out of love with Sin, and sorry for all thy Withdrawment and Alienation from God. Thou then that dost not lament thy Enmity, dost not sincerely repent of it; dost in vain, and foolishly, pretend to be reconciled.

24. Art thou reconciled to God, who art so little advanced in thy Reconciliation by all that has been said and done in order thereto? Surely, if Reconciliation be well begun, it will grow. And how little has thine increas'd or grown by all these

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these Addresses to that End? I have not yet indeed solicited and intreated thee by a Train of Motives and Perswasions; but I have told thee God beseeches thee to be reconciled. I have shewn thee this Part of the Mediator's Office, and told thee how he mediates with thee. I have told thee that he prays thee, and that we pray thee in his stead, that thou wilt be reconciled to God. I have endeavour'd to convince thee of thy Enmity, and of the Power and Prevalence of it in the World. And has none of this touch'd thee? none of it strengthen'd, confirm'd, and invigorated thy Reconciliation to God? is it where it was before, as weak, impotent and shallow as it was before? Is thy Heart just as it was before, no better affected, no more moved, nor farther advanced to God? then thou and I may justly fear, that thou art not yet well reconciled to him.

25. Art thou reconciled to God, who art so loth to come and live with God for ever? so unwilling to seek and take up an everlasting Habitation with the blessed God? What! art thou loth to live with thy Friend, and with the best Friend thou canst choose? what Contradiction is that? *A Friend loveth at all times*, and would enjoy his Friend for ever, if he could, *Prov. xvii. 17.* Art thou then a Friend and Lover of God, that hast so little Mind and Will to love him and be with him to Eternity? Do you not know that Heaven's Gate stands open? that the Reconciler has set it open? that the Voice and Call of his Gospel is, Come up hither? you groveling Mortals, you that are continually doating and poring upon Earth, Come up hither; Come and possess and enjoy the Persons, the Friendships and Pleasures that are here; come and see God, and see the Glory with which he is surrounded, and

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taste the Pleasures of his Love, the Joys that his Presence and Friendship will afford. And yet how loth and slow art thou to come there? how little wilt thou do to prepare thy self for that State and Country? dost thou think that every one is fit to enter and dwell there? is every Soul meet to stand before God, or capable of taking Pleasure in his holy Presence? why then art thou so unconcern'd about thy own Preparation and Meetness? Thou art call'd to be holy, that thou mayst see God; and yet thou wilt not be so; call'd to be spiritually-minded, that thou mayst be fit for the World of Spirits, and yet thou wilt not be so. Thou art call'd to conquer the World, that thou mayst get up to Heaven, and yet thou wilt not study that Victory, nor such Advancement. O how alienated art thou from the Life of God! even from obtaining such heavenly Life, as thou mayst have with God! Thou knowest thou must not live long here. Thou knowest that the blessed God offers himself as thy exceeding great Reward, as the everlasting Happiness of thy Soul. Thou wilt not receive him as such, wilt not cleave to him as such; allowest Sin and the World to interpose, and keep thee at a distance. Thou knowest Death is approaching, and will ere long seize thee, and convey thee to another World; yet thou dost not consider where thy future Abode must be, whether with the glorious God, or with those that are banish'd far from the Presence of his Glory. How little dost thou care whether ever thou see him or no! whether ever thou enter into his Kingdom or no! The *New Jerusalem*, the holy City of God, is opened to thy Prospect in the Map of the Gospel; thou art shewn the shining Inhabitants there; thou art told what is its Sun, and Light, and Temple, and
P 4 Glory;

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Glory : It has no need of our Sun or Moon, the Glory of God does enlighten it ; it has no need of the created Temple, the Lord God is the Temple there, and there he dwells and consecrates all around him : And yet, averted Soul, thou wilt not be persuaded to get thither ; the reported Light and Glory does not affect, nor attract thy Heart. Thou wilt not come to the Marriage of the Lamb, wilt not accept of offer'd Salvation, nor of those happy Regions, where Salvation shall be complete and full. Thou wilt not quit the World for God ; wilt not leave Mortality and earthly Things for the Enjoyment of God. Dost live in constant Carelessness and Unconcernedness whether thou hast a Title to Heaven or no, and whether thou art likely to live with God or no ; yea, refusest to walk in the way and travel in the Road that will certainly lead thee to the Sight and Presence, to the Courts and Joys of the eternal God. And is this thy Love, this thy Reconciliation to God !

Thus I have endeavour'd thy Conviction, endeavour'd to justify and prove my Charge of Enmity to God, upon the World and upon thy Self ; upon the World, in the several usual Divisions of it ; upon thy self, sinful Mortal, more particularly. See here this Train of Evidences, that so clearly testify thy Enmity and want of Reconciliation to God ! Look them in the Face, and see if their Testimony is not clear and full ; and see if thou art not, by them all, convicted and condemned of miserable Discord, Disaffection and Enmity to God.

S E C T.

S E C T. XVIII.

Rules to judge of the Enmity there is in the World against God.

AND shall I farther, in my way, help thee to guess at the Measure and Quantity of this Enmity that is in thy Self and in the World? This may, in some measure, be done by the foregoing Instances and Evidences of it. So far as any of them prevail in thy self, or others, so much Enmity there is to God. But since the Computation of the World's Enmity and Aversion to the great Maker of it, may perhaps help thee to mourn its Loss, and Sin, and Misery, and may also instigate thee to seek and breathe after Reconciliation with him, take these farther Measures of Computation; by these Rules, or Notes, mayst thou be assisted to calculate, or at least conjecture, the Mass, the Quantity of this Enmity that defiles the World. As,

1. So much Atheism as there is, so much Enmity to God. Atheism is the entire Overthrow (in Man's Heart and Mind) of the Being, and Life, and Glory of the Blessed One. And O how much, how far does this prevail! what Multitudes are there that say in their Hearts, No God! no God! They own none, or would have none. What! will Atheism overspread these Isles? is God giving us over to such an infatuated Spirit, till by Judgments on Earth, or else in Hell, we are convinced of the contrary? God forbid; but its fatal Prevalence threatens us dreadfully. 'Tis true, in Words, few will deny the most High; but their Hearts reject him, in Works they deny him;

him; being disobedient (even to those Convictions they sometimes have of him) and to every good Work (that they should do for him) reprobate and useless.

2. So much Idolatry as there is in the World, so much Enmity to God. *Shouldst thou help the Ungodly, and love them that hate the Lord?* says the Prophet, reproving the good King for joining himself to idolatrous *Abab*, 2 Chron. xix. 2. Idolatry dethrones God, to set up another in his room, or inthrones something else in Competition with him; which spoils him of his single and superlative Glory. Now how many Nations are idolatrous? how many Souls, in baptized Lands, are idolatrous? how many set up their Idols in their Hearts, and love their Gold, and Lands, and Pleasures, more than God?

3. So much Sacrilege as there is in the World, so much Enmity to God. This is Rapine, and robbing him of his Goods. *And will a Man rob God?* the Creature rob the Creator? *yet ye have robbed me*, says God to his adopted People; ye have robbed me of those Things that I have reserved to my self, *Mal. iii. 8.* How much of this Enmity is there in the christianized Countries? Alienation of sacred Persons and Things from the Use for which God has claim'd them? Nay, what else is all the Profaneness that is found in the baptized, dedicated Lands? Profaneness in Ministers and People? Profaneness in Minds, and Words, and Actions? profane Usage of the Lord's Names, and Words, and Times, and Things, which peculiarly belong to him? What is all this but Sacrilege? a sacrilegious Alienation of consecrated Persons, and Hearts, and Lips, and Seasons, from the Service to which they were solemnly devoted? All the Iniquities of these Nations certainly involve

volve Sacrilege in them. O that profane Preachers and Christians of every Rank, would consider how much Sacrilege they are guilty of!

4. So much affected Ignorance of God as there is in the World, so much Enmity to him. After all our Study and Disquisition indeed, we must be unavoidably remote from a full Knowledge of God, we can never find him out to Perfection; we know but in part, and prophesy but in part. But do we design and desire to know what of God is here to be known? Alas! how few will care to employ their Minds about him? they don't like, nor is it pleasant to them, to retain God in their Knowledge, in their Understandings and Memories. Men are afraid and hugely averse to know God; they are ready to shake out of their Minds all the Light they have of him, like Fire out of their Bosoms; which shews their Antipathy to him.

5. So much Infidelity as there is in the World, so much Enmity to God. He has magnify'd his Word above all his Names. Concern for his Glory must reconcile us to his Word. Yea, his Oracles are the Word of Reconciliation; Opposition then, and Contradiction to those Oracles, must be Opposition to Reconciliation with God, and consequently direct Enmity to him. But, alas! who has believed our Report? whither must these Oracles next go to meet with Believers and Entertainers. *Great Britain* is almost weary of them, and weary of the divine, mysterious, reconciling Reports contained there. And yet Rejection of those Reports must include a Rejection of the Son of God revealed there. And Rejection of him, is Rejection of the Reconciler, and of his Commission, and Office, and Work; and so, is open fighting against God.

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6. So much Apostasy as there is in the World, so much Enmity to God. Apostasy from the Worship and Ways of God, that were once espoused; Apostasy from a religious Parentage, a religious Education, and a fair Entrance into the Way of Religion. This is a Declaration of Enmity to the divine Majesty, and Casting open Reproach upon him and his Service; it would disparage him in the Face of the World, as if he were not so good a Lord as he professes to be, and his Servants have sometimes pretended; as if his Work were not so good, nor his Wages so good as has sometimes been imagin'd. Apostatizers will injure his Cause, will cause the Way of Truth to be evil spoken of, will encourage the Haters of the Lord, and countenance those that sit in the Seat of the Scornful; they trample upon the Reconciler's Blood, do despite to the Spirit of Grace, and put themselves into such a fearful Condition, it had been better for them, not to have known the Way of Righteousness and Religion, so perfidiously to turn aside from the holy Commandments of it.

7. So much Hypocrisy as there is in the World, so much Enmity to God. Hypocrisy must needs be inward Alienation and Enmity loth to be seen, loth to appear to the World, and therefore cover'd with a Guise of Amity and Friendship. 'Tis an empty, hateful flattering of God with the Tongue and Lip, with Gestures and Shews, while the Heart is far enough removed from him. This Hypocrisy indeed, in the Exercise of it, is seldom perceived; but when it is detected (as often it is) then it appears what latent Enmity there was to God.

8. So much Persecution as there is, and Spleen for Religion's sake, so much Enmity to God.
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Religion must comprehend the Love, the Fear, the Worship of God. The Opposition and Hatred then that befalls any for their Adherence to Religion, must spring from a Spirit of Contradiction to God. While *Saul* was breathing out Threatnings and Slaughter against the Disciples of the Lord, he was opposing the Lord, and as far as he could, persecuting him : *Saul, Saul, why persecutest thou me ?* hating those that are good and obedient unto the Lord, and that upon the account of those Things wherein they are so obedient, is hating the Lord that commands those Things as Instances of Obedience. Yea,

9. So much Envy, Ill-will and Malice as is in the World, so much Enmity to God. The common Spite, Hatred and Malignity that reigns in the World, carries in it Hostility to God ; 'tis plain Contrariety to his Nature and Love ; 'tis the Image and Spirit of the Devil. As he was a Murderer from the Beginning, so he inspires all that Rancor, and Spleen, and Maliciousness that tends to Murder and Mischief. 'Tis God is good to all : 'Tis the Devil is ill and mischievous to all ; 'tis he fomenters all the invidious, malignant, hurtful Disposition that is in the World. God is Love, and 'tis the Spirit of Love he communicates ; thence, *If any Man says, I love God (and am reconciled to him) and yet hates his Brother, he is a Lyar ; for he that loves not his Brother whom he hath seen (and we are most inclin'd to Things seen, the Eye is wont to affect the Heart) how can he love God whom he hath not seen,* 1 John iv. 20.

10. So much Selfishness as there is in the World, so much Enmity to God. And, O how much is that ! Man is fallen from God to Self, from the Glory of God to glory in himself, and
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set up a Self-enjoyment in Separation from the Enjoyment of God. Men set up themselves as their own Lords, their own Ends and Happiness; they advance their own Understandings, Reasons, and Imaginations. Thence they are heady and high-minded, and divine Wisdom is distasted by them; they advance their own Wills, Humours, and Appetites, and thence their proud Enquiry is, *Who is the Lord, that we should obey him?* As they advance Self, so they advance the worst part of Self too; they prefer the Body and the Flesh. This is prefer'd to the Soul, to God, and to all the Interests of God; thence they become carnal, sensual, and in the Conclusion, devilish. No wonder then the Character of those wicked ones, that shall infest the latter Times, begins with this, *That they shall be Lovers of their own selves*; and thereupon concludes with this, *That they shall be Lovers of Pleasures* (even of carnal Pleasures) *more than Lovers of God.* They idolize themselves, and pay to themselves the Respect and Love that's due to God. Thence 'tis the Reconciler's Work and Care (and that most suitable to his reconciling Office and Design) to take down Self, and all the Branches of Selfishness; and therefore he calls all *his* to Self-denial, to the Mortification of Self-conceit and Self-will, of Self-interest and selfish Lusts and Passions. This he requires of all that will follow him, and will by him be reconciled to God, *Mat. xvi. 24.*

In fine: So much Disobedience to God as there is in the World, so much Enmity to him. Love is the Spring of Obedience and Duty; Contrariety and Enmity, the Spring of Disobedience and Sin. In Obedience, God is honour'd and glorify'd, his Law respected, esteem'd and observ'd.

observ'd. In Disobedience, they are disregarded and thrown down. Therefore he that says, I know God, am acquainted with him, and reconciled to him, and yet *keepeth not his Commandments*, is a *Liar*, and the *Truth is not in him*. But *whoso keepeth his Word, in him verily is the Love of God*, and Reconciliation to God, *perfected*; in him it most perfectly appears, and is compleated, as by its natural, genuine Fruits, 1 *John* ii. 4, 5.

Thus may you learn how the World lies in Wickedness, and in deplorable Enmity to him that made it. Thus mayst thou see, Reader, the Ungodliness of thy Mind, and Spirit, and Practice. Didst thou ever think thou wast such an Enemy to God as now thou appearest to be? hast thou read over the whole Charge, and the Proof of it? are not thy Heart and Ways described there? dost not thou find in thy self those Antipathies and Aversions? dost thou not feel in thee all those Instances of natural Dislike and Disaffection to God? What sayest thou then, art thou convinced, or art thou not? dost thou in Conviction say, *I am the Man*, or dost thou not? If thou dost not, I know not what Light will suffice to convince thee; I must despair of doing it.

SECT.

S E C T. XIX.

An Address to convinced Sinners to be reconciled to God.

BUT if thou dost cry out, I am the Man ; I am this Enemy to God ; I have these Marks and Tokens of hideous Enmity in me and upon me : If thou art in good earnest convinced of this Alienation and Estrangement from God, then thou art in some measure prepared for this Embassy of Reconciliation. To thee, and to such as thee, would I come, praying you, in Christ's Name, to be reconciled to God.

To you sensible Ones, to you that are convinc'd and aware of this Enmity, to you would I apply my self much in the same Mode as the Apostle does to his *Jewish* Auditory, *Acts* xiii. 26. *Men and Brethren !* you incarnate Spirits ! you that have rational Souls involv'd in Organs of Flesh, and thereupon are Men ! you that partake of the same common Nature, inherit the same Flesh and Blood, and thereupon are Brethren ! *Children of the Stock of Abraham !* That I cannot say : Ye are not of *Abraham's* natural Race ; ye are Sinners of the *Gentiles* ; to you I come : To you would I say, Children of the Stock of *Adam !* Children of the first Rebel and Enemy this World produced ! ye Children of *Japhet*, by whom the Nations of the *Gentiles* were planted and peopled, to you is the Word of this Salvation, and this Word of Reconciliation, sent. To you it is sent by the Reconciler himself. O hear it ! receive and obey it !

A sacred Embassy I come to pursue ; but far unlike that which was sent unto the Nations concerning *Edom*, *Obad. ver. 1. We have heard a Rumour from the Lord*, there's News come from Heaven ! Reports are brought us from the God of Heaven ! *an Ambassador is sent among the Heavens*, an express Messenger is come from the Lord, and is gone among the *Gentile Countries*, and gone with Alarums to War : *Arise ye, to Battle*, is his Voice ; and, *Let us arise against her to Battle*, is their Answer. The Ambassador there calls to War, I call to Peace ; to Peace with Heaven, and Peace with God. I come to mediate with you for such Peace ; to pray ye to lay down your Arms, to throw down your Enmity, and enter into Peace and Reconciliation with the living God : Neither come I upon this Errand in my own Name. You may easily ask me, What I have to do with it ? There is another, a great Person, that is at the Head of this Affair ; one that has full Authority to be employ'd in it ; one that wishes well to your immortal Peace and Interest. He sends forth Ambassadors to manage this Affair for him, and to plead with you in his Name to be reconciled to God.

In his Name would I come and mediate with you : This is the principal Work I intend ; to this, all that has already been said, is but preliminary and preparatory ; and while I mediate in his Name, I would mediate also with you by such Reason and Argument as I can gather from him, from his Revelation, and Word, and Works. Surely he has not sent us upon an Errand in which we have nothing to say ; or sent us to pray for what he has afforded us no Reason. No certainly : He has given us Reason enough to urge and argue with you, while we are to solicit your Reconciliation to his Father and his God.

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O that now he would please to be with me, while I am engag'd in this Mediation and Embassy! Blessed Lord! is not the Work thy own? hast not thou undertaken the high Office of Mediator betwixt God and Man? Thou fittest, in Heaven, at the Right Hand of the Father, but dost not thou look down on Earth? and dost not thou see there those that go forth in thy Name to serve thee in thy Office of Mediation? It has pleas'd thee to commit such Service to impotent Mortals, to earthen Vessels. Thou wilt have them shew their Love to thee, and Love to Souls, in mediating with them, in thy Name, to be reconciled to God. Ah! Lord! upon this holy, glorious Work would I proceed! But, blessed Lord, I dare not go without thee! without thee I shall lose my End, and lose my Labour! without thee Souls will not hear, and will but be still hardned in their Enmity! O come and sanctify my Mind to receive and learn the Things I am to speak and urge with these Enemies of thy Father! O sanctify my Heart to love thy Work, and love this Reconciliation that is to be promoted in the Word, and to love Souls that yet want to be reconciled, and let me pursue the Work with Pleasure, Fervor and Affection! O suggest unto me Arguments that will prevail! Truth and Motives that will captivate the Heart and carry it unto God! O sanctify my Lips, that they may breathe Reconciliation and pour out the Oracles of God! Thou hast all Fulness of the reconciling Spirit, O pour him out in the Season of this Mediation! and let them that read and them that hear, return and be effectually reconciled to God! Dear Lord! mount upon this Word of Reconciliation! and oh! let much Enmity be slain! let many Hearts be conquer'd! let

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many Souls come and confess, to the Honour of thy mediating Grace, that thine Arrows have been sharp within them ; that thou hast touch'd, and spoke, and hast prevail'd ; that by thy Power, and for thy Sake, they with Shame and Grief renounce their Enmity, and will henceforth for evermore be reconciled to God !

To you, dear Souls, must I now address my self in order to this great End, to gain you, and your Reconciliation to God. Happy you, will ye but hear, obey, and be reconciled ! happy then, that ever you were born ! happy you, that ever you heard the Sounds of God, and Christ, and Reconciliation to the great Creator ! But, O ! how shall I begin my Mediation with you ? what Arguments shall I use ? what Words shall I imploy that may prevail ? O that I could speak as the Oracles of God ! speak as an Orator for the Lord Christ ! speak the Wisdom, the Words, the Things that he would have me speak, and that he will bless, and will make victorious in this Service of Mediation with you ! O that I could find the Reasons that would touch the Fibres of your Hearts ! the Motives that would carry the Cause, and would effectually persuade ! And hear, you convinced Souls, hear the Arguments and Pleas, wherewith ye are to be drawn to God ! Stifle not the Light of Reason ! O let the Understanding awake and hear what is to be said in the Mediator's Name ! let not Conscience still be asleep, and deaf, and dead ; but let it rouze, perceive, and hear what the Lord Christ has to say ; or, at least, what such a one as I have to say and plead for your Reconciliation to the eternal God !

PERSUASIVE I.

I would pray ye to be reconciled, *since the Enmity began on your Side, and so it becomes you to be reconciled.* The Enmity and Breach at first began with you ; not with your Persons indeed, but with Nature, and on your side and Party. It is to you an hereditary Enmity ; it began in the Head of your Nature, and in the first of your Party, and from him it is descended to you, his natural Family and Posterity. So, in divers Countries, there have been hereditary Feuds and Contentions : The Heads of two Families have at first fallen out, and their Enmity and Contest has been continued and derived to succeeding Generations. The Hatred and Malice of *Eſau* towards *Jacob* and his Seed, seems to be propagated to all his Posterity. From the Father of Mankind, down thro' all Ages, there is convey'd and communicated to you, an inbred Antipathy and Aversion to God ; and now you stand up in your Father's room, you arise with Enmity in your Hearts, with Arms in your Hands, with all the Instruments and Weapons of Unrighteousness, and you maintain the War, and continually fight against God. But pray learn the State of the Case ; learn where the Enmity began, and upon what Accounts it began ; and then, I hope, you'll see what reason there is, and how it becomes you, to be reconciled to God.

1. Learn where, and on what Accounts, the Enmity and Breach began : It was on your side, on the side of your Family, and with the first of your Line and Race ; it began with the Head of your House, from whom you have derived Life, and Breath, and all your Powers : He fell

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out with God ; he began the Difference with him, and the Distance from him. And consider how little Reason he had so to do : God was good to him, made him, made him capable of the Pleasures of his Love and Friendship ; put him into some Possession of the Enjoyments of his Love ; made a spacious, splendid World for him ; built a curious Habitation here, where he might sweetly enjoy God and himself. He planted a rich Garden for him, a Paradise of Pleasures ; furnish'd it with pleasant Trees, and Fruits, and springing Delights ; placed there a Tree of Life, an Emblem, and, it may be, a Cause of immortal Life. Thither came God often, to walk and talk with him ; to tell him his Mind, and refresh him with his Presence, and the sweet Repasts of his Love and Friendship. Such was his Condescension, Bounty, and Carriage towards the Head of your House. Only one Thing did the gracious God require of your Head, as a Token and Instance of his Love and Friendship towards him ; and that was this, That he would not take and taste of one Tree that stood in the midst of the Garden ; that he reserv'd as a Royalty to himself, that Tree must be secur'd as a Token of Propriety in the Lord of the Manor. So much Fealty and Subjection was due to the other Party ; to God, who thus favour'd, accommodated, and blest the Head of your House. But what does he do now ? what Gratitude, what Friendship shews he to his Confederate God ? He breaks the signal Command ; he refuses this signal, instituted Token of his Friendship and Love ; he breaks this very Bond of Union and Friendship ; puts forth his Hand unto Iniquity ; takes and eats this very Fruit in despite of all that God had said, and in defiance of all that he had done. O

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the Failure, Forfeiture and Breach, that was thus made by your House and Party ! O the Villany and Iniquity of it ! 'Twas a wilful Breach. The Command was easy ; 'twas only an Omission was desired ; let the Fruit alone, and our mutual Peace continues : And your Father had no need of it ; he had other more safe, more grateful Fruit enough. What if it look'd pleasant and enticed ? so might other Fruit too ; and he might soon have got out of the sight of it. What if the Tempter buzz'd into his Ear, that it was good ? his God and Friend had told him otherwise ; and who is to be believed ? 'Twas a very disingenuous Breach. His God and Friend had highly obliged him ; gave him all he had, and all he was worth. 'Twas a disrespectful, contemptuous Breach, it cast Reproach upon his God and Friend ; Reproach upon his Wisdom, as if he were not wise enough to guide and inform him ; Reproach upon his Goodness, as if he envy'd Man Wisdom and Knowledge, and the Good he was capable of ; Reproach upon his Word and Truth, as if God had told him a Lye, when he said, the eating of it would be his Death ; Reproach upon his Love and Friendship, as if that were not so great as was pretended ; and that Man had found a better Friend, one who more consulted his Advancement, and Interest, and Welfare. And him would your Head and Father hear, and so renounce and leave the Word and Counsel of his former Friend. Thus the Enmity and Breach began on your side ; on the side of your Head and House ; and thus unrighteously and ungratefully it began. Then,

2. See what Reason there is, and how it becomes and concerns you, to put a Stop to the Breach (as far as in you lies) and be reconciled. Will you maintain this unjust departure from God ?

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O, dear Souls, consider what you do ! consider what Sin and Guilt you may involve your selves in, by resolved Enmity and Irreconciliation ! O consider and beware how far you go, 1. To justify the Breach, when it was made : And, 2. To justify the Continuance of it in the World : And, 3. Thereupon to be accessory to the Evils the Breach has brought upon the World : And, 4. To continue it to Posterity.

1. Consider how far you go (or may be justly interpreted to go) to justify the Breach, as begun and made at first. 'Twas begun (as has been said) by the Head of your House and Race : You now rise up in his room ; you now appear before the offended Party, before God, who continues the same thro' all Ages, and thro' all Successions of Mankind. You join your selves to old *Adam's* Side and Interest, you take up the Cause and Quarrel against Heaven and against God. You hear how the Enmity began ; that it began on your Family's side ; how unjustly and ungratefully it was begun ; you are desired to be reconciled : You are told, God is willing you should be reconciled. Now, what is your Refusal but a Consent to the Breach ? a Consent to the Beginning of it ? a Consent that such a Distance and Departure there should be from God ? In your obstinate Irreconciliation, there is no Regret nor Mourning for the Entrance of the Enmity, no Sorrow nor Shame for your Share in it. And what is that but an implicit Consent to its Rise and Derivation ? what does your hostile Spirit and Carriage carry in it, but such Language as this, Our Father did well to fall out with God ; he did well to withdraw from his Confederacy and Friendship ; this God is not worthy our Affection and Adherence ; he shall not have

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our Hearts and Love. What is this but vindicating your Father's Rebellion, and joining your Approbation to it ! Can you then pretend to find fault with the Head of your House ? Can you complain of the Imputation of his Sin to you ? don't you join your selves to it ? don't you make your selves accessary to his Iniquity and Guilt ? As long as you persist in your Enmity, you neither mourn the first Apostasy, nor take the ordained Means to have it disimputed and remitted to you. 1. You mourn not the first Apostasy : You may talk against it ; but your Hearts are not affected with it, as an ungrateful Offence to the Governor of the World : Were they so affected, it would argue Reconciliation to him. And do ye think there may not be a Repentance for Sin committed by others ? *i. e.* a just Grief and Lamentation, that such Sin was, by such Persons, committed against God ? especially since God is the holy, publick Ruler of the World : Since he has been, by the Head of Mankind, publicly dethron'd, or rejected from being King and Governor, may he not justly expect and require, that all the Children descended from this Head, should, upon their knowledge of his Rebellion and Treason, bewail and lament it before the Lord ; and thereby shew their Abhorrence and Detestation of it ? When *Josiah* heard the Law of the Lord, and consider'd withal how his Fathers (and particularly his Father *Manasseh*) had violated that Law, and thereby provok'd the holy Maker of it, he rent his Clothes, and Heart, and humbled himself before the Lord. See ye also what a great Divine * tells ye concerning himself, when God was dealing with his Heart in order to Conversion and Reconciliation to him : *In the End*

* *Dr. Tho. Goodwin's Life*, Vol. 3.

of all, (these Meditations) says he, *I rose out of Bed, and solemnly fell down on my Knees before God, the Father of all the Family in Heaven; and did, on my own Accord, assume and take on me the Guilt of that Sin (the first Sin of Father Adam) as truly as any of my own actual Sins.* He acknowledged the Demerit of that Sin,* his own Share in the Guilt of it; and so lamented the Commission of it, and the Dishonour thereby cast on God; and so he renounced Consent thereto and Concurrence therewith. So do not you, O you Enemies of God! You go on in the Breach, you espouse the Apostasy and Quarrel against God; and so add your Suffrage and Approbation to the Rise of it. Neither, 2. Do you take the ordained Means to have it disimputed and remitted to you. The foregoing Repentance indeed (which I then consider'd as a Renunciation of the Breach, and the want of which may be justly interpreted as a Compliance with it) may be taken as a Part of the Means of Remission. But here I intend those Means that are (or *Medium* that is) more immediately and signally ordain'd for the Use of Disimputation and Remission. And that is the Acceptance of the Reconciler. If you will not receive him, can ye wonder, or can ye complain, that the old Breach is imputed to you, and the Guilt of it lies at your Door? See ye not how just it is, you should inherit the Guilt of that Sin which you will not lament and mourn? and see ye not how meet it is, that all Guilt should be done away by the Reconciler? and consequently by the Intervention of Faith in him, and an hearty Acceptance of him? Can ye wonder then that God's second Covenant should run, *He that believeth on the Son* (in Mind and Heart embraceth the Son, and him, particularly, constituted in

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in the Office of Reconciliation) *bath everlasting Life*, (Life in and with the reconciled God;) *but he that believeth not the Son* (and consequently refuses him and all his reconciling Service) *shall not see Life*; (shall neither see God, nor that Life the Reconciled have with him) *but the Wrath of God abideth on him*, it was on him before, even before the Son and Reconciliation thro' him was offer'd; the Wrath of God will be removed upon believing on the Son, *John iii. 36.* Whatever now you think you can object against the Imputation of the first Breach to others, can ye object against its Imputation to you? to you, O perverse Enemies of God! to you to whom I speak, and with whom I mediate for God? Can you say, can your Consciences say, That 'tis unrighteous with God, to determine that whosoever will not with Grief renounce the first Apostasy, and will not accept the Reconciler, and will not by him be reconciled to God, shall bear the Guilt, and bear the Punishment of that Apostasy for ever? Is it unmeet, or unjust, for the God of the whole Earth to say thus? Alas! then what Case are you in? O miserable Souls! how do you vindicate your unrighteous Father? how readily do you bring his Sin and Revolt upon your own Head? Consider this, and relinquish and renounce it, and be reconciled to God.

2. Consider how far you go to justify the Continuance of the Breach down to this Day. If you will not break the Enmity, how can you righteously say that you would have others do it? how canst thou pretend (especially to God) that thou wouldst have had thy Fathers and Ancestors have done what thou wilt by no means do thyself? Thou standest up in their room, dost maintain their Cause, the Cause of Sin against God, dost

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dost inherit their Enmity, and art well pleased with the Inheritance. Can you think that the Children of *Eſau*, that were ſo ready to diſtreſs the Houſe of *Jacob*, were any way troubled that ſuch a malicious Spirit was deſcended to them? or that they were any way diſſatisfy'd with the Continuance of it, or diſpleas'd that their Forefathers had not heal'd the Breach? or did they not ſhew that they liked it, not only in themſelves, but in the Predeceſſors thro' whom it was derived to them? and did they not therefore draw their Guilt upon their own Heads? Is it not on this Account that Poſterity bears the Sins of Anceſtors? *Manaſſeh* provok'd God to declare that *Judah* ſhould be puniſh'd; *Joſiah*, by holy Contrition and Mourning, renounces the Sin, and obtains Exemption from the Judgment and Penalty. *Jeboabaz* his Son (*Manaſſeh*'s Grandſon) by his Sins juſtifies *Manaſſeh*'s Wickedneſs, and involves himſelf in his Grandfather's Guilt and Condemnation; and ſo, at the Commandment of the Lord came Evil upon *Judah*, to remove them out of his ſight, for the Sins of *Manaſſeh*, according to all that he did, 2 Kings xxiv. 3. And is it not upon this Account our Lord tells the *Jews*, that they ſo acted, that upon them ſhould come all the righteous Blood ſhed upon the Earth, from the Blood of righteous *Abel* to the Blood of *Zacharias*, whom ye ſlew between the Temple and the Altar? Mat. xxiii. 35. They, by a remorseleſs Imitation of their Fathers Perſecutions and Murders, made themſelves Complices in their Fathers Villanies, join'd themſelves Companions to them in their wicked Facts, and ſo muſt partake of their Guilt and Miſeries. O conſider this, you Enemies of God! What, are not your own perſonal Sins enow? is not their Demerit and Guilt heavy and dreadful enough? will

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will you acquire to your selves much more? will you espouse the Enmity of all your Predecessors? will you countenance and vindicate the Continuance of the War down to you thro' all Generations? and so, will you heap up Guilt, and Wrath, and Judgment to your selves? O poor, distracted Souls! bethink you of the Evil and Hazard of your Way! bethink ye of the Load of Vengeance you are pulling upon your Heads! and haste and fly from it! and be reconciled to God!

3. Consider then how far you go to make your self accessary to all the Evils and Miseries that this Enmity has let in upon the World. You that like the Cause may well be reckon'd accessary to the Consequences and Effects. The Breach has caus'd a constant War betwixt Heaven and Earth; and the adverse Party, the offended God, is the stronger. Sore and terrible Incurfions and Devastations he makes upon your House and Family. Death he has entail'd upon the whole Race; Sorrows and Sickneses are the Forerunners of Death, and eternal Tortures the Consequents of it. Can you now allow all these? can you consent that your Family (the Family of Mankind) should be continually obnoxious to all these? Why then do you love the Cause? why do ye maintain and cherish that which procur'd all these Calamities? Can you be content to be call'd the Destroyers of the World? to be reckon'd the Authors of all the Grievs, the Mischiefs, the Diseases and Death that are in the World? are you willing they should be laid at your door? Why then do you love and preserve the Root and Spring of all? why do you keep open the Breach, and keep up the Hostility against God? O lay down your Arms! cease the War, and be reconciled!

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4. Consider how far you go to propagate the Enmity and derive it to Posterity. You are willing it should descend from you to those that shall succeed, and shall hereafter stand up in your stead. You will not prevent, what in you lies, such a Derivation and Descent. And is not this a sort of Consent, that all from you, to the End of the World, should be Enemies and unreconcil'd to God? It shall be so, as far as you can contribute to it: Posterity shall not have your Example for making Peace with God. The Covenant of Peace shall not descend from you to any of your Line. They shan't have any of your Encouragement, or Countenance, or Prayers, for breaking the Enmity and for being reconciled to God. O desperate Miscreants! what! will you dare to bring the Sin of Ancestors, and of Posterity too, on your Shoulders? what! will you load your selves with such Burdens of Unrighteousness and Guilt? O how severe must your Condemnation be! O how deep must you be plung'd in the Wrath prepar'd for the Enemies of God! O consider this, ye dear, precious Souls! O have mercy on your selves! O heap not Coals of everlasting Fire on your own Heads! What! shall Posterity say, their Sin and Ruin is owing to you? you are to be answerable for conveying Enmity and Rebellion to them! God offer'd you Peace; beseeched you, in your Day, to know the Things of your Peace; but you would not. You would not be wise for your selves or for them; would hand down the Enmity, and the Arms of Rebellion to Posterity. O let not this be your Crime, and Charge, and Condemnation! O spare your selves! draw not to your selves the Guilt of Enmity to come! cut off the Entail and be reconciled to God!

P E R-

PERSUASIVE II.

Pray be reconciled to God, since 'tis unnatural and absurd for you to be Enemies and unreconciled. O the Absurdity of it! Is not your House from him? Is not all the Family of Mankind descended and derived from God? Do but consult the Pedigree and Genealogy of it, *Luke iii. 38.* who is the Root of it, the human, natural Root of it? *Adam.* Whose Son is *Adam*? Why, *he is the Son of God.* He came from God, as a human Son could come; came from the Hands of God, from the Power and Spirit of God. Are ye not then the Workmanship of God? *his Offspring,* *Acts xvii. 28.* the Issue of his Power and Goodness; yea, are ye not the Breath of his Nostrils? *The Lord God breathed into his Nostrils* (into the Nostrils of that Corps that he had made, and made for the Body of Man) *the Breath of Life*; Breath that was to make it live, and be in it a Spirit of Life, *Gen. ii. 7.* and shall his own Breath fly back in his Face? shall his own Breath be impregnated with Hatred and Enmity against him? shall his own Offspring be full of Hostility and Spleen? O how unnatural and monstrous is this! just as if the Child that is just born, should fly in the Face of the Father that begat him, or the Mother that bore him. O the unnatural, absurd, barbarous Temper of your Enmity! well may God call Heaven and Earth to see and witness the Unreasonableness and Absurdity of it. *Hear, O Heavens,* hear this all ye Inhabitants of Heaven, hear and be astonish'd, *give ear, O Earth,* let the stupid Earth take notice of this, *I have nourished and brought up Children, and they have rebelled against me,* they are turn'd to be mine Enemies, *Isa. i. 2.*

P E R-

PERSUASIVE III.

Since 'tis to God you are to be reconciled; no greater Argument can there be, than to tell ye the Party to whom ye are to be reconciled. A most excellent lovely one indeed! one worthy on his own Account to have your most earnest Love, and your most speedy Reconciliation. What can I say more, what can Men or Angels say more, than that 'tis God to whom ye are to be reconciled? Alas! little do we know the Signification of the Name, G O D ! little do we know him that is meant and intended by that Name. As he is one no Eye has seen, so he is one no Mind hath comprehended. O that ye did but know God! then sure ye would have better Thoughts of him, and love him more. He is the most admirable, adorable one; one whose Attributes are so many incomparable Perfections. He is, in the first Place, the most necessary Being: A Being so excellent he can't choose but be, he cannot cease to be. This is an Attribute I can't sufficiently represent to ye, nor make ye sensible of. I don't mean, that is merely necessary for some certain Ends, as the Sun is necessary to give Light: But there is such Necessity belonging to the Being of God, as makes it impossible for him, not to have been, or not to be. 'Tis truly and really impossible, but that there should be such a Being as God is. The Sun is necessary indeed to give Light, but there might have been no Sun at all. Time was, when there was none; it was not made till the fourth Day; and it might not have been made then; Time was, I may say, when there was no Creation at all. But God is not of this Nature; he must of Necessity have a Being, and must be God.

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God. There was never any Time wherein he was not ; in which it might be truly said, *There is no God*. No, he can have no Beginning of Days ; for could he begin to be, 'twould intimate that once he was not ; and if once he were not, he were then no necessary Being ; and then he must be made, must be brought into Being by some Cause or other, and then he could not be God. So he could never begin to be, and can never cease to be ; there can never be any End of his Life, and Power, and Glory. Well then may he be honour'd and ador'd under that august Title that is given him, by his Worshippers, *Lord God Almighty, who was, and is, and is to come*, who necessarily is, and who needs must be. All other Things depend upon his Power and Pleasure ; but his own Perfection gives him his Being ; he was in all Ages past, is now, and ever will be. It is impossible he should cease to be, or cease to live, or cease to be what he is, *Revel.* iv. 8.

Now what horrid Absurdity is this to be unreconciled to such a Being ? to one that cannot cease to be ? if Enmity desires the Destruction of a Thing (as certainly it does so far as it prevails) O what Heart has that Man that is at Enmity with God ? What, would he wish the Destruction of God ? O how foolish, and how wicked is that Heart ! foolish, to bear Ill-will to the most necessary Being ; to him that must needs be ; that from everlasting to everlasting must still be the same : Wicked, to bear Enmity to such a perfect Being, whose unbounded Excellence requires he should always be ; what, art thou fallen out with Perfection it self, with the highest, noblest Excellence ? Then, as he is the most necessary Being, so he has the most necessary Life. The most perfect One must have the most perfect Life, independent,

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pendent, immortal Life; thence said to have Life in himself: *As the Father hath Life in himself, Life of himself, necessary eternal Life, so has he given to the Son to have Life in himself,* John v. 26. thence call'd the living and the true God. *Ye turned to God from Idols, to serve the living and true God,* the God of Life, he has Life in himself, and therefore must be the true God, *1 Thes. i. 9.* What will ye be alienated from Life it self? from the Life of God? that Life that is *in him?* and is able to make you live, and happily live for ever?

Then he is *Light* as well as Life; pure, spiritual Life. If Light did live, how excellent would it be? This Life is Light. So 'tis call'd to represent to us the Purity and Perfection of it the more: *In him was Life, and that Life was the Light of Men,* John i. 4. That Life was Light to Men. And so he must be Light in himself, that he may be Light to them. And will ye hate the Light? It's a Sign ye do evil: *Every one that doth evil, hates the Light,* for the Light would detect and discover his Evil, *John iii. 20.* What will you be Foes to the eternal Light? to him that dwells in that Light that no Man can approach? O the Disorder of your Souls! you love Darknes, since ye hate the Light.

Then God is Love: This is the Name he must bear in our World; bear in the Churches: *We have known and believed the Love that God hath to us,* particularly this Love, that God was in Christ reconciling the World unto himself: *God is Love;* his Name is Love; his Nature is Love, *1 John iv. 16.* He is essential Love: He is Communicative Love. *Essential Love:* He is Goodness it self, all that's pure, and bright, and perfect. *He is Communicative Love:* Communicating the Effects of

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his Love, to the World of Angels and of Mankind; shedding his Love all abroad. And will ye be Enemies to Love? unreconciled to essential Love? to Love in its Nature, Beauty, Center? Love in its Fountain, Original, Ocean? O depraved, distorted Souls, that will not be reconciled to Love!

Then he is Wisdom, Holiness, Power and Blessedness: The only blessed One, blessed and happy in himself, without being beholden to any for it. All Fulness of Happiness is in God, all Bliss and Joy is with him. And will ye not be reconciled to Blessedness it self? shall perfect Happiness and Glory have your Enmity and Distaste? O see the Iniquity and monstrous Evil of your Alienation: Come, be reconciled to God!

PERSUASIVE IV.

I pray ye be reconciled, since God himself is so willing to be reconciled to you. This Mediator sends ye word so, gives ye Assurance of this, That his Father is not implacable, is reconcileable; and not only so, but earnest and intent upon this Reconciliation. Why else did he so love the World, as to send his only begotten Son, that *who so believes on him, (i. e. comes to God thro' him, and is reconciled to God by him) should not perish, but have everlasting Life.* Now what wonder of Grace is here, that God is willing to be reconciled? Remember ye not, that the Breach first began on your side? that you were the Aggressors, and made your Assaults on God? Remember ye not that the Breach was very unjust, ungrateful, and injurious? and, behold at last, God is first willing to be reconciled: He is first ready to forget the Injury, to disimpute the Sin, and cast the Remembrance

membrance of it behind his Back. This appears, if ye do but consider,

1. How long he has thought on it : He has had the thoughts of it from everlasting.

2. How long he has determin'd it : It was seal'd and determin'd in the eternal Counsel of his Will, in the eternal Purpose he purposed in Christ Jesus.

3. How long since he treated with the Reconciler ; spake with him I may say, and talk'd with him about this Work of reconciling you to God. He verily was fore-ordain'd and design'd unto that Work from the Foundation of the World.

4. How he has acted towards the Mediator : What he was doing in him and with him, while he was reconciling you to himself. Remember ye not that he was then atoning his severer Attributes, providing a Propitiation for them, that you might not be sacrificed to their Power, and Justice, and Glory ? He was representing himself amiable to you, representing himself as Love indeed, a Fountain, an Ocean of Love, that he might attract and gain your Love. He was shewing you the Horror of Sin and Enmity, condemning it in the Sorrows and Condemnation of his Son, that you might fall out with Sin, and be at Enmity with your own Enmity to God. He was making the way of Peace safe and honourable ; preparing a bold Access to himself thro' the Blood of his Son, opening you a way into the holiest of all, into the holy presence of God, and ordering Things so that you should be accepted and be welcome there. He was laying Foundation for a new Covenant, a Covenant of Reconciliation, wherein you might be comprehended in a League of Peace and perpetual Friendship with God. And shall all this be in vain ? will none of this

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persuade ye to be reconciled to God? O the Wonders of reconciling Love! that when you were Enemies, God should act at this rate, to reconcile ye to himself. And will ye, after all, resolve to be Enemies, and unreconciled?

But how does God act towards you? how does he, by his Actings towards you, shew himself willing to be reconciled? does not he treat with ye to be reconciled? he proposes Articles of Peace, yea, holds up his Finger, as it were, calls and beckons ye to come and be reconciled. *Ho! hear ye Sirs! Ho, every one that thirsteth, incline your Ear, listen a little, and come to me. Hear, hear ye a-while, and your Soul shall live! and I will make an everlasting Covenant with ye, and in that Covenant I'll assign ye the sure Mercies of David, as sure and constant Mercies as ever I gave or promised to David.* O therefore, *let the Wicked forsake his way, his way that is so contrary to me, and let the unrighteous Man forsake his Thoughts: And let him return unto the Lord, return and be reconciled unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon,* Isa. lv. 1, 3, 7. God calls, invites, and receives all that come.

Nay, I have one Word more, a strange Word indeed! a Word I should be afraid to speak were it not in the Text: God beseeches thee to be reconciled to himself. Here's Astonishment to Men and Angels! Here's Condescension with a Witness! What! does the eternal God stoop to intreat and beseech thee to be reconciled! Why, who art thou, that he should come and pray, and beg any thing at thy Hands? and particularly that he should beg and beseech thee to come and be Friends with him; come and be reconciled to him? Alas! who art thou and what is he? who

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art thou, and whence camest thou? what is thy Make, thy House and thy Original? What is thy Make? art thou not Dust and Ashes? Dust and Sin! Ashes and Corruption mixt together! What thy House? is not thy Habitation in a House of Clay? a House crush'd before the Moth? a House that's tottering, mouldring every Day? What is thy Original? is it not from the Earth? Dust thou art and thither thou must return. And have I not told thee the Breach began on thy side? thou wast the Aggressor, the Injurious, the Ungrateful. And art not thou the Inferior? the infinitely, unconceivably Inferior? for who is he? O if I had the Tongue of Men and Angels, I could not tell you who this God is! this great eternal One, that beseeches you to be reconciled! I have now told ye, that he is the necessary Being, one that is all Life and Light, and Glory and Love; one that has no need of you, no need of any part of the whole, the vast Creation. O Wonder of Condescension and Grace, that he should beseech you to be reconciled unto him! O consider some small Part and Glance of his Glory! consider him as he appear'd on *Mount Sinai*, when he came to deliver a fiery Law; when on that Morning of the Law, there were *Thunders and Lightnings*; ordinary Thunders are usually terrible, but these, no doubt, were extraordinary; and consequently carried an extraordinary Voice and Terror along with them. Thunders to alarm the Ears, Lightnings to scare the Eyes: Sense it self should be terrify'd at the Approaches of God. And a *thick Cloud upon the Mount*, to intimate 'tis a mysterious invisible God that is coming there; and the *Voice of the Trumpet* (it may be, the Trumpet of an Arch-angel) *exceeding loud*, to summon all to attend and hear what God the Lord will speak. So

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loud, so piercing to Ears and Hearts, *that all the People in the Camp trembled, their Hearts ach'd for fear ; and Mount Sinai was altogether on a Smoke, as if hot was the Presence that was coming thither ; it smoked when the Lord descended, and it smoked like a Furnace, and the whole Mount quaked greatly, it may be, more quaked than the Sinners about the Mount, Exod. xix. 16.* Is this like one that has any need to beseech you to be reconciled? is this like one that need to care for your Love and Friendship? or need be concern'd whether you are reconciled, or no? But this is not all; see a little more of the Majesty that comes praying and beseeching your Favour and Reconciliation, Chap. xxiv. 10. *And they saw the God of Israel, i. e. they saw the Retinue of the God of Israel ; they saw that majestick Representation that he was pleased to assume. As we say, Such a one saw a Spirit, when he saw an Apparition ; such a visible Body as the Spirit took to appear in. A Spirit can't be seen: The Father of Spirits can't be seen. But they saw him, in that they saw that stately Form and Scene in which he would appear. And there was under his Feet (prepar'd as his Footstool) as it were, a paved Work of Saphire Stone, and, as it were, the Body of Heaven in its Clearness, (in its Brightness) and the sight of the Glory of the Lord was like devouring Fire ; a rapid, violent Flame, seem'd to be the Glory wherewith he was surrounded. They saw no Shape : But the paved Work, the Fire, and the Cloud ; these were the Tokens of his Presence. And should he thus now appear, do ye think he had any need, or any reason to come and beseech you to be his Friends, and to be reconciled to him ?*

Once

Once more ; for I would fain help you to see the Wonder of this Expression, and to feel the Power of this Motive, *God does beseech you by us.* Take one short Glance more of his Glory ; see him in his stately Appearance to his Servant Daniel, Chap. vii. 9. *I beheld till the Thrones were cast down——and the Antient of Days did sit,* (the high and lofty One, he that inhabits Eternity) *whose Garment was white as Snow,* intimating his Purity and Holiness, *and the Hair of his Head like the pure Wool,* intimating his Eternity and Perfection : *His Throne* (where he sat) *was like the fiery Flame,* as if 'twere a light, flaming Fire : *His Wheels* (the Wheels of his Throne ; for it ran upon Wheels, that it might move, and march, and fly whither he pleased) *as burning Fire.* *A fiery Stream issued and came forth from before him,* a Stream of Fire to consume and devour his Adversaries : *Thousand Thousands ministred unto him,* do ye think he needs Friends ? *Ten Thousand times Ten Thousand stood before him,* do ye think he needs any Servants to wait upon him ? *the Judgment was set,* and the Books were opened, opened before him the Judge of all. What think ye now ? can ye believe this Glorious God will beseech you, silly, sinful you, to be reconciled ? Alas ! in how different a Form does he present himself to you ? he comes a Petitioner to your Hearts, and to your Doors : He does, as it were, put off his Crown, lay down his Sceptre, and descend from his Throne, his flaming Throne, and comes a Supplicant to you ; intreats and prays you that you'd hate him no more, be angry with him no longer ; but come and be reconciled. He does as it were say to his Ten Thousand times Ten Thousand, Stand by : He does as good as say to the Angels and Arch-angels that are about him, Stand by

ye Principalities and Powers; stand by ye Thrones and Dominions; I have other Work at present: Let me go to yonder Rebels of mine; to yonder proud, foolish, self-conceited Foes of mine: They will not stoop: But let me: I will. Let me go and be a Petitioner and Supplicant to them! let me go and beg and beseech them to put up all their Enmity and Displeasure! let me pray 'em that they'll please to be reconciled to me!

Hear, O Heavens, and give ear, O Earth! So God calls to them to bear witness of our Ingratitude and Enmity to him. But is that any Wonder? does not he know what Man is? that he is Flesh? and that the Thoughts of his Heart are only evil continually? Here's the far greater Wonder, that this offended, injur'd God, will thus stoop, and condescend, and yield to his proud and insolent Adversaries. Hear then, *Hear, O Heavens, and give ear, O Earth!* that God will come and intreat us to be reconciled! Hear all you Inhabitants of Heaven! all you Ten Thousand times Ten Thousand holy Ones that are about his Throne! Hear you, and be amaz'd and confounded to hear, that your God, your high and holy One comes, invites, desires, intreats poor contemptible Souls, impotent Dust and Ashes, to be friends with him! and to be reconciled to God!

And now, should this have no force with you at all! will not one of you be moved at this? will none of your Hearts be touch'd and moved at the Thoughts of a praying, beseeching God? will every Heart be more rocky, more stony and hard than *Sinai* it self, that melted and flow'd down at the Presence of God? and will none of you relent, melt, yield, nor return, when God beseeches?

P E R-

PERSUASIVE V.

O be reconciled to God, since the Mediator has done so much to reconcile God to you. All his Mediation and mediatory Work is in order to your Reconciliation. 'Twas for this that he undertook the Service at first. A great Service indeed it is. Who shall be able to reconcile a displeased, offended God, to a sinful, guilty World? This the Mediator does, he that now prays you to be reconciled. He makes Atonement and Satisfaction for all the reconciled World. To this End he puts on your Nature; O what a Work is here, that the Son of God becomes Man! He takes to him Flesh and Blood, that he might reconcile Flesh and Blood to God. In Flesh and Blood he transacts with God while he was in the World; and these holy Transactions will he engage in to reconcile God to you.

1. He will honour and please the offended God with an intire Obedience. You are sinful and disobedient: But he'll be observant of all the Law of God. It shan't be said, his Father gave a Law to the World, which no Man ever fulfill'd: He'll fulfill it so far as it concerns him; he'll honour the Law by his own Subjection; honour the holy God by his own Obedience; honour Obedience by his own Performance of it.

2. He will appear before God with an atoning Sacrifice; a Sacrifice, that shall be of a sweet Savour to him. When he has no better to offer, he'll offer Himself to God. He appears before him, as in the Blood and Gore of his own Body. In such a wounded Condition, wherein the holy Blood issues forth from the Pores of his Body, and runs gleeting down to the Ground. He submits

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mits to Death ; submits to enter the Grave, to stoop to Dust, that he may reconcile God to you.

3. He enters into the most holy Place, to propitiate God for you. He has not finished his Mediation when his Death is ended : No, 'tis continued in Heaven. As high as he is there, as glorious as he is inthron'd there, he acts as Advocate and Mediator : He is still mindful of the Cause for which he died ; still lives to pursue the Ends of it, and carry on Reconciliation with God. He intercedes with God that Justice may be stopp'd ; that severe Law may not be put in Execution ; that Wrath and Displeasure may not proceed against the World, but Peace and Love may return : He is an everlasting Advocate, and *is able to save to the uttermost*, Heb. vii. 25. Hereby he obtains, that the Curse should be laid ; that Satan, that deceiv'd the World, should be chain'd. He has laid foundation for casting out the old Serpent that began the Enmity, and for destroying him he has sent out a reconciling Covenant, and God offers to be reconciled.

Now shall all this Work be in vain ? shall the Reconciler do all this to reconcile God ? and afterwards, are you resolved that you will not be reconciled ?

PERSUASIVE VI.

I pray be reconciled to God, since the holy Spirit mediates with you to be so reconciled. O how many Mediators have you ? I do not mean how many Mediators have ye with God ; for so ye have but one : But how many are interested in this Work of interceding with you ; and that, in order to this one great End of gain-

ing your Hearts for God. I have told ye that God does beseech ye by us. I have told ye that the Mediator with God, is Mediator with you ; and now I tell ye of another Mediator, another mighty, worthy Person that comes upon the same Errand of Reconciliation ; and that's the Spirit of God, and the Spirit of the Mediator. Shall he have no Interest in you, no Power to persuade ye to God?

But you'll say, how does he mediate with you ? What is his Work and Business in inviting us to this Reconciliation ?

Now his Mediation is manag'd these Three ways principally : 1. In giving you the *Bible*. 2. In the Gifts and Endowments of his Ministers. 3. In his Operations on your own Souls.

1. In giving you the *Bible* : That's his Book. What if it were written by Men ? don't ye remember that *holy Men spake it as they were moved by the Holy Ghost* ? 2 Pet. i. 21. So that 'tis the Holy Ghost's Book ; and sent unto the World on purpose to reconcile it to God. So that what is there, ye may take as coming from the Holy Ghost ; and how much does he say there to ye to that End ? As,

(1.) He tells ye the Nature and Glory of that God to whom ye are to be reconciled.

(2.) He tells ye how much God has been doing in Christ, in order to reconcile the World to himself : how should we know it but by him and from him ? *God hath revealed them to us by his Spirit, for the Spirit searcheth all things* ; and he searches them not for himself, but for you, in order to discover them to you ; and so he *searches the deep things of God*, 1 Cor. ii. 10.

(3.) He tells ye the Mediator's Work and Design in all his Office, and tells ye 'tis all for your Re-

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Reconciliation ; for this End he glorifies him on Earth, *John* xvi. 14. What is the *Bible* but the Word of Reconciliation ? the Book of Reconciliation ? the Book that comes to invite the World to Reconciliation ? and does it not come from the Spirit ? Is it not the Spirit then, that there treats with you about Reconciliation ?

4. He tells ye his own Office and Work : What Hand he has in this great Reconciliation ; what he is willing to undertake and do in order to the reconciling your Souls. He is to bring home the purchas'd Redemption, to redeem your Minds and Hearts from Iniquity ; consequently from Enmity to God. 'Tis that is your Slavery and Bondage ; and from that he is to set you free : *Now the Lord is that Spirit*, that Lord that removes away the Veil, the Veil of Ignorance and Enmity, from your Heart, *is the Spirit* ; and where the Spirit of the Lord is, there is Liberty, there is Freedom and Peace, *2 Cor.* iii. 17. He is the great Author of Peace ; of Peace with God ; and that's Reconciliation : *The Fruit of the Spirit is Love, Joy, and Peace*. Does he produce Peace with Men, and not with God ? does he create Love to Men and not Love to God ? *Gal.* v. 22. Why is he call'd the Spirit of Grace, but because he would ingratiate God to you ? or give ye that Grace that would endear God to your Souls ? why is he call'd the Spirit of Adoption, but because he would teach ye to adopt God ? to adopt him as your Father and Friend, and go to him with most friendly Language, *Abba, Father*, doubtless that art our Father.

5. He tells ye what he will do for the Reconciled ; what a kind Benefactor he will be to them. O what Blessings does he assure them of ? what singular Mercies shall they receive at his Hand

He will afford them his own Presence, and the many Favours that flow from thence ; as Confirmation, Establishment, Assistance, and Joy. Confirmation and Establishment ; *now he that stablishes us with you in Christ*, establishes us in our Subjection to Christ, *and hath anointed*, anointed us with some of the same Unction that is poured out on Christ, *is God ; who also hath sealed us, and given the Earnest of the Spirit in our Hearts*, given us the Spirit as an Earnest of more, and of other good Things to come, 2 Cor. i. 21, 22. As the Spirit is given by God, as a Seal ; so he also seals, as his own Act and Deed ; seals the Reconciled for a better Day ; a Day of complete Reconciliation : *And grieve not the Holy Spirit of God, by whom ye are sealed to the Day of Redemption*, mark'd out and set apart for the Day of full Redemption, Eph. iv. 30. And he will report the Love of God to you ; will bring the Sense, and Joy, and Sweetness of it to your Hearts, as may appear by that great Context, if the Parts and Connexion of it be well consider'd : *Being justified by Faith, we have Peace with God*, are thereupon entred into a State of Reconciliation with him ; *and thereupon we rejoice in hope of the Glory of God*. And what is it that confirms our Hope and our Joy ? *why, the Love of God is shed abroad in our Hearts, by the Holy Ghost that is given unto us*, so 'tis the Holy Ghost that sheds the Love of God, the Evidence and Assurance of his Love, on our Hearts, Rom. v. 1, 2, 5.

These Things the Holy Spirit tells ye in the Bible. He sends ye that Book, to reconcile ye to God. Bethink thy self then, while thou art reading it, what is the Design of it ; and what should be the Design of thy reading it ; it is to reconcile thee to God, or to reconcile thee more and

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and more to him; to increase and cherish thy Love, if it be begun. This Use thou mayst make of each Piece and Parcel of it: Take thou but the first Volume of the *Bible*, is there not Argument enough to reconcile thee to God? *In the Beginning God made the Heavens and the Earth.* Did he forsake thee and shall I be an Enemy to him? shan't I be reconciled to that God? God that made the Heavens and the Earth? When thou readest the History of the *Bible*, what dost thou find there? but so the Wisdom, the Will, and Power of God was exercised, and shall I not be reconciled to this God? Yea, when thou readest the Genealogies, the Lines of Pedigree and Descent, these thou takest to be the most barren Parts of Scripture, and yet there mayst thou see how God's Truth and Faithfulness was made good; his Truth to *Abraham* in giving him such a numerous Posterity to him and to the *Jews* in raising from among them the promis'd *Messiah*: *Of this Man's Seed, of the Seed of David, the Man after God's own Heart, hath God, according to his Promise, according to his Promise made to your Fathers of old, raised unto Israel a Saviour, Jesus,* Acts xiii. 23. And shall I not be reconciled to this God? Thus he treats with ye in the *Bible*.

2. He mediates and treats with you in the Gifts and Endowments of his Ministers. He furnishes them, that they may treat with you; all their reconciling Designs, Desires and Abilities are from this Spirit: *But all these worketh that one and the self same Spirit, dividing to every Man severally as he will,* 1 Cor. xii. 11. Now to what End does he divide these to his Servants? Is it not to help them to carry on this Reconciliation? *Covet the best Gifts: And yet I shew ye a more excellent way,* ver. 31. and what's that but the way of Love? the

the way of Reconciliation to God first, and then with one another. Why does the Spirit call and send forth Servants into the World? according to that, Acts xiii. 2. *The Holy Ghost said, separate me Barnabas and Saul, for the Work to which I have called them.* Did he, the Holy Ghost, call 'em? And, pray, to what did he call 'em? was it not to the Ministry of Reconciliation? Might they not then say, the Holy Ghost hath called us, and sent us out, to desire you to be reconciled to God? the Holy Ghost prays ye, by us, that you would be reconciled to God. He has put into us this Mind, this Desire, this Care and Concern for you, to endeavour by all means to reconcile ye to God. Remember therefore the Apostle's saying, 1 Pet. i. 11. *Searching what, or what manner of Time, the Spirit of Christ, that was in them did signify.* So say I, search and consider what the Spirit of Christ in his Embassadors does signify. Is he the Spirit of Christ? he is then the Spirit of the Mediator, and is he the Spirit of the Mediator, and will he not carry on the Mediator's Work? and what's that, but to reconcile ye to God? In them he treats with you, and therefore Stephen charges the Opposers of the Prophets with resisting the Holy Ghost, *Ye stiff necked and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost, as your Fathers did, so do ye, how so? why, which of the Prophets have not your Fathers persecuted?* Acts vii. 51, 52.

3. He mediates by his Operations on your own Souls. Thereby he is soliciting this Reconciliation: He is drawing you to a nearer Accord and Friendship with God. Do ye not see the Meaning of his internal Operations? have you none of 'em? is none of his Work upon your Hearts? Surely there are none that sit under the Word of Reconciliation,

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conciliation, but some time or other this Spirit operates in them and with them; and what's the Meaning of all his Work, but to lead thee to God? as,

(1.) What's the Meaning of all that Light that he sheds upon thy Mind? Is not he a Spirit of Wisdom and Revelation to thee? and helps thee to know God, and Christ, and the Mysteries of the Kingdom? Does not he cause the Light of the glorious Gospel to shine into thee? does not he teach thee? teach thee the Contents of the reconciling Gospel; and what's that for, but in order to thy Reconciliation to God?

(2.) What else is the Meaning of his convincing Work? His Operation on thy Conscience? is it not to awaken thee? to rouse thy dead and stupid Soul and turn thee to God? is not this Part of his Service to be done for the World? *When he shall come, he shall convince the World of Sin*, convince thee of thy Alienation and Distance from God. Does not he sometimes open thy Mind, and help thee to look within? does not he shew thee thy original Corruption, and make thee cry out, *Unclean! unclean!* does not he shew thee the Naughtiness of thy Heart, thy Unrighteousness, Folly and Disobedience? and all to make thee come and be reconciled to God?

(3.) Why is he at any time a Spirit of Bondage to thy Soul? a chastising, terrifying Spirit? Does not he sometimes come upon thee as an armed Man, and make thee afraid by his Terrors? did he never open thine Eyes to see the Evil and Wages of thy Sin, and to bind thee over to the Day of Wrath? did he never help thee to see what thy Sin has deserv'd, and that thou art, in thy self, undone, lost and miserable? Has he at any time shew'd thee the Terrors of the

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Lord? shew'd thee the Miseries of Hell, and the Sorrows of the Damn'd? Has he made thee at any time cry out in the Bitterness of thy Soul, *Mine Iniquities have taken hold upon me, taken hold of my Conscience, so that I am not able to look up, can't lift up my Head, especially can't lift it up to Heaven; there mine Iniquities are all recorded; they are more than the Hairs of my Head, I see something of their Multitude, but not all; yet so much, as my Heart faileth*, Psal. xl. 12. And what's all this for, but to press thee to be reconciled to God?

(4.) Why has he at any time made thee favour the Word of Reconciliation? made thee taste a Goodness, and a Sweetness in it? made it pleasant to the Palate of thy Soul? so as thou hast loved to hear and receive it. So 'tis with many, that are yet loth to comply heartily with the Word of Reconciliation. *He that received the Seed (the Seed of the Word) into stony Places, into a stony Heart, the same is he, that hears the Word, and anon with Joy receives it.* O hear and tremble! A stony Heart hears the Word, and receives it with Joy; rejoices in the Sound and News of it for a Season, *Mat. xiii. 20.* Are there not many that so receive the Word, receive it with Joy? are like the Auditors that *Paul* once had, that could beseech him, *that the same Words should be preached to them the next Sabbath-day*, Acts xiii. 42. Now who gives this relish to the Word? who makes it thus grateful? Is it not the Spirit of God? And why does he make it so, but to lead thee thereby to Reconciliation with God?

(5.) Why does he at any time raise in thee holy Designs and Resolutions for God? Does not he sometimes tell thee that the Course is not right that thou takest? that the Life thou ledest is not

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wife and safe? that 'tis time for thee to turn over a new Leaf, and to become a new Man? and dost not thou resolve that some time or other thou wilt do it? thou intendest it sometimes at this Time, sometimes at another; and yet it is not done: Sometimes in a Sicknes, sometimes at a Sermon, thou concludest, Well, I will arise now, and go to my Father. Now, who excites these Intentions, these Resolutions? They are some of the Holy Spirit's Incitements and Motions, and to what End but to lead thee nearer to God and Reconciliation with him?

(6.) Why does he at any time cause thee to taste the Powers of the World to come? as some are said to do, *Hebr. vi. 5. And have tasted the good Word of God*, have tasted the Goodness and Sweetness of that Word, *and the Powers of the World to come*; such that have not only believed that there is a World to come, but have been rais'd to an Expectation of that World that is to come. The World to come has had a Power on their Minds and Consciences; it has made 'em separate from Sin, and gather to Christ; it has made 'em escape the Pollutions that are in the World, and made 'em wait for the Coming of Christ. Has the Holy Spirit taught thee in any measure so to do? has he taught thee this Truth, That there is a World to come? has he made thee in any measure, as being in Awe and Expectation of a World to come? And to what End is all this? Is it not to prevail with thee to be reconciled to God?

Now shall all this Mediation of the Spirit be in vain? shall all his Word, and Gifts, and Operations be in vain? all the Operations mention'd *Heb. vi. 4, 5, 6. Will you be enlightned in vain?* enlightned in the Knowledge of God and his Gospel

in vain? *Will you taste of the heavenly Gift, taste of the Gifts of Heaven, and yet in vain? will ye be Partakers of the Holy Ghost?* Partakers of divers eminent Endowments bestow'd upon ye by the Holy Ghost? *will ye taste the good Word of God?* taste the Goodness and the Suitableness of it to your Souls? *will ye taste the Powers of the World to come?* the Powers of Heaven and Hell, and all in vain? shall the Holy Spirit's Mediation with you be of no Avail or Consequence at all? shall he be an Advocate in vain? shall none of his Solicitations prevail with you to be reconciled to God?

The Spirit may well solicit: He is the Spirit of God, and so may well plead with ye to be reconciled to God; he may well plead that Christ's Mediatorship may prosper in the World: He is the Spirit of the Son, and may well desire you to hear the Son, to hear the Intreaties and Address of the Son: He may well solicit for his own sake. Is not he God? In being reconciled to God, ye are reconciled to him; in Enmity to God, ye are Enemies to him. *But they rebelled, and vexed his Holy Spirit;* they rebell'd against God, and so vex'd this Spirit, who would lead 'em to God; who was acting among them as one that would reconcile them to God.

PERSUASIVE VII.

I pray ye be reconciled to God, for do not the Works of God call you to be so reconciled? the Works of God in Nature? How many, how bright, how great are they! Look about thee, behold the whole Frame of Heaven and Earth! do they not call for thy Love and Friendship to him that made them all? Do they tell thee that there is a God? and don't they tell thee, Sinner,

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that 'tis thy Part to be reconciled to God? to be reconciled to him that had all this Power, and Wisdom, and Goodness? *Is their Line gone out, the Law and Direction of all these Works, gone out thro' all the Earth? are their Words, the Voice and Language, gone to the End of the World?* do they speak to the Ends of the Earth? And what is the Word they speak? Is it not this, That the God of all these must be lov'd and serv'd? *Has he there set a Tabernacle for the Sun?* and what's the Sun to do? is it not to light thee Home? to light thee to the Maker of it? Was it made to shine for Enemies? has it nothing else to do than shine and burn, while thou art forgetting God, and rebelling against him that made it? *It rejoiceth as a strong Man to run his Race,* and does it not tell thee that thou hast a Race to run too? that 'tis time to begin that Race? and that Race must begin in Reconciliation with God, *Psal. xix. 4, 5* Why must the Earth bear thee, feed thee, and produce so many Fruits for thy Nourishment and Delight? why must the Beasts and Cattle serve thee? the Springs and Rivers run for thee? Were all these made for the Enemies of God for the Unreconciled? *All these Things has mine Hand made, says the Lord, Isa. lxvi. 2.*

What think ye of the great Volume of Heaven and Earth? is there no Mediation in them? have they, do ye think, never a Word to say for the Maker and Master? may not the Heavens say, Must I cover you, and at the same time cover your Rebellion against God? may not the Sun say, Must I lend you Light, and Warmth, and Influences, while you are Enemies to God? may not the Earth say, Must I feed, and clothe, and sustain you, while you are Enemies and alienated from the Light of God? Has not every Creatur

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do ye think, somewhat to say for its Creator?
and somewhat to plead for your Reconciliation to
God?

PERSUASIVE VIII.

I pray ye be reconciled to God, for does not his
Providence and Management of the World call ye
thereto? who is't that guides and governs all
Things? is it not God? *The Lord sitteth upon the
Flood*, upon the most unruly Waters; *the Lord is
King for evermore*, he reigns, and will reign for
ever, *Psal. xxix. 10.* And do not his Providences
and Administrations summon thee to himself?
Does he not draw thee and drive thee to a Re-
conciliation? Does he not draw thee? Look o'er
the Providences of thy Life, and see how kind they
are: Thro' how many Turnings and Changes has
he brought thee to the Circumstances in which thou
art? and canst thou not say, *He makes me to lie
down in green Pastures*, he has chose my Habita-
tion, and the Accommodations of it, *he leads me by
the still Waters*, takes care to relieve and sustain
me, *Psal. xxiii. 2.* How oft has God been thy Fa-
ther, thy Friend, and thy Shepherd? how oft has
he stood by thee and strengthened thee? how oft
counsell'd and directed thee? how oft has he suc-
cour'd thee in thy Straits, eased thy Pains, and
made thee hear the Voice of Joy and Gladness?
Has not he conducted thee, as he did his *Israel*
of old? *when he led them through the Deep*, thro'
the deep Waters, *as a Horse in the Wilderness*, as
the Master leads the Horse by the Head, leads
him gently down the Hill in the Wilderness, *that
he may not stumble*, *Isa. lxiii. 13.* Are not his
Treatments kind, and gracious, and compassi-
onate; as if he would invite thee to be recon-
ciled?

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ciled? shall all his tender Administrations be in vain? Wilt not thou hear gentle Providence? And,

Does not he drive thee also to Reconciliation? Is not this the Voice of severer Dispensations? and have ye not divine Rebukes, as well as Favours? and are not they to chastise ye to himself? are not they to tame thy proud, rebellious Heart? to lead thee to Reconciliation? are they not to tell thee that God is high, and holy, and severe? and that there is no contending with him? It's a fearful Thing to be unreconciled, and to fall unreconciled into his Hands. Therefore, *why dost thou strive against him?* What, wilt thou contend with God! art thou an equal Match for him? *He gives not Account of any of his Matters:* His Affairs and his Ways are oft too deep and too mysterious for thee. But by Chastisements *he opens the Ears of Men, and seals their Instruction*, seals it to their Hearts by his Rod; *he is chastened with Pain upon his Bed, and the Multitude of his Bones with strong Pain*; he can bruise, and break, and grind thy Bones. *He can make thy Life to abhor Bread*, to abhor the Staff of Life, and thy Soul to loath the most dainty Food: How soon can he turn all thy Appetites into strongest Loathings! And what is all this for? *Lo, all these Things worketh God oftentimes with Man*, and to what End? *to bring back his Soul from the Pit, from the Pit of Destruction, to be enlightned with the Light of the Living*, and thereby to be brought nearer to God, *Job xxxiii. 29, 30.* O hear the Voice of severer Providences!

And, if I mistake not, they are now, in many Instances, severe. Hear ye not how the Devil rages? Certainly he is come down having great Wrath! Hear ye not of his Power every where,

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in running poor Creatures into horrid Sins and Temptations? In some * he seems to be a Spirit of Light, a Spirit of Prophecy, seducing and leading captive some, by fair, plausible Delusions. In others he is a foul, malignant Spirit, pushing on to Murders, Uncleaness, Cruelty and Revenge. O beware of this devouring Spirit! haste from him! from his Power, and Snares, and Devices! haste from the sore Judgments of God, that thus gives him leave to tyrannize and play the Devil! Hasten unto God! hasten to Reconciliation with God, that ye may not fall into his Hands; and may not be seiz'd upon as his Prey, among the Enemies of God!

PERSUASIVE IX.

I pray be reconciled to God, that the heavenly Angels may rejoice: They will be glad to hear that your Peace is made with God, and that ye are return'd to Reconciliation with him; the News will come up with a deal of Satisfaction and Joy to those holy Spirits. They were glad when the Reconciler was born into the World, they kept Holy-day, and came into the Confines of our World, singing, *Peace on Earth, and Good-will towards Men.* They were glad when the Word of Reconciliation was to be preach'd unto the World, and were willing to help it on, as they might. How glad do ye think the Angel was, to go to the Prison, and let the confin'd Apostles out: *They laid Hands on the Apostles* (the High-Priest and his Company did; but what, did they think to imprison the Word of Life?) *and put them into the common Prison;* but could they secure them

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* *This Expression hath reference to the Prophets that some Years ago rose among us.*

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from Angels? *The Angel of the Lord by night, opened the Prison Doors*; and, no doubt, 'twas pleasure to him to open those Doors, and bring out those Prisoners; for he gave them their Charge with their Enlargement, *Go, stand and speak in the Temple*, there's the largest Confluence of People. Go speak to the People there, *all the Words of this Life*, all the Words of this divine spiritual Life, this Life of Reconciliation with God, *Acts v. 19*. This is the Work that is pleasing to Angels; and 'tis so, because 'tis pleasing to them to have you reconciled to their Lord: As the Head of Angels tells ye; he that came from Heaven, and well knew the Temper of Heaven, and of those happy Spirits there. *I say unto ye, and you may take my word for't, there's Joy, peculiar Joy, in the presence of the Angels of God, Joy in their Presence, Joy before their Face, and Joy in them, over one Sinner that repenteth. Repenteth!* what's that? Why, that falls out with Sin, and falls in League and Peace with God, *i. e.* is reconciled, *Luke xv. 10*. 'Tis this sends matter of Joy to Heaven; and to the holy Ones that are around the Throne. And will you send none thither? Shall they have no Joy for you? O deny them not this Satisfaction and Content! I'll assure ye, they'll make ye amends for all the Joy you'll send 'em. They'll be your ministring Spirits in your way; they'll be your Help to Salvation; yea, at Death, they'll conduct your mounting Souls to the Hands of the Reconciler, and to the Kingdom of your reconciled God. At the Resurrection they'll be ready to gather you from the four Corners of the Earth, to present ye to the Reconciler's Face and Joy. And shall they have no Joy from you now? O gratify them in this, and for their sakes be reconciled to God!

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PERSUASIVE X.

I pray be reconciled to God for the Gospel's sake, that that may run and be glorify'd among ye. The Word of Reconciliation is come as far as you, as the Apostle tells the *Corinthians*, *We are come as far as you also in preaching the Gospel of Christ*, 2 Cor. x. 14. And, I'll assure ye, it's come a great way; it has taken a long Journey; from *Jerusalem* into *Great Britain*. And what Entertainment shall it find with you? Do ye think its Marches are not mark'd out, and all its Progress order'd and determin'd in Heaven? Have ye not heard that the Bearers of it would have carried it into *one Asia* and *Bitbynia*, but the Spirit suffer'd them not. To you he has suffer'd it to come; and will ye receive it? shall it have any Place among you, and in your Hearts? shall it have any Honour, and honourable Entertainment among ye? Pray, says the Apostle, *that the Word of the Lord may have free Course*, a free and open Passage up and down the World, *and may be glorified*, &c. Shall the Word of Reconciliation have no Glory among you? 2 *Thess.* iii. 1. Herein 'tis glorified, when by the Power and Light of it many Souls are reconciled to God; 'tis design'd to be the Ministration of the Spirit, and shall that Ministration have no Glory among you? 'Tis ordain'd to the *Ministration of Righteousness*, the Ministration of Justification and Life: And if the *Ministration of Condemnation*, the Ministration of a fiery, condemning Law, were glorious, were attended with a great deal of Glory; much more, shan't the *Ministration of Righteousness*, the Ministration of God's Reconciliation to you, and of your Reconciliation to him, shan't that exceed in Glory? and shan't it have a glorious Reception

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ception with you? 2 Cor. iii. 9. O that the Word of Reconciliation may have its Honour, its Glory, its Power, its Errand and End among you, and may prevail with ye all to be reconciled to God!

PERSUASIVE XI.

I pray ye to be reconciled to God, that the Embassadors of Reconciliation may rejoice: 'Twill be the best News you can give 'em; the best Service you can do 'em. O for their sakes be reconciled to God! They'll be glad on God's Account, glad that his Friends grow more, and that his Interest thrives and grows in the Earth. He that teaches them to pray, *hallowed be thy Name, thy Kingdom come*, has put suitable Desires and Longings into their Hearts; and they'll rejoice to see that their Father's Name is hallow'd and sanctify'd in the World; rejoice to see that his Kingdom does come, and is enlarg'd by the Addition of more Subjects flocking thither; they'll rejoice to see the Number of his Enemies grow less, and his Friends and Confederates increase more and more; they'll be glad that the Mediator's Work succeeds, and that the Pleasure of the Lord prospers in his Hand; they'll be glad that his Mediation takes with any, and that he prevails with any Souls to be reconciled to God; they'll be glad that their own Services are in any Measure prosperous, and that they can in any Measure succeed in their Mediation with you. O how glad, that they have not labour'd in vain, or run in vain! Now, *Thanks be to God, who always causeth us to triumph* (to triumph over Sin and the World) *in Christ*, thro' the Power and Grace of Christ, and *maketh manifest the Savour of his Knowledge* by us
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in every Place, displays the Savour of reconciling Love in every Place, 2 Cor. ii. 14. O deny them not this Joy, this Triumph in Christ Jesus.

It may be you'll conclude, you don't owe 'em so much Service ; you have no great Reason to be concern'd for their Peace and Joy. Well : Be it so. I will not dispute their Interest in you. I will suppose it is not very great : Yet would I pray, Deny 'em not this Joy. If they have not this, to what purpose should they continue their Labours in this Gospel ? yea, deny 'em not this Satisfaction and Pleasure, 'twill spring from your Happiness and Welfare. They'll be glad to see your Souls in a safe Condition, safe for Eternity ; glad to see God and you well reconciled, and good Friends ; to see you taken into the Favour of God, into the Love, and Arms, and Bosom of God ; glad to see you pass'd from Death to Life ; pass'd from the Suburbs of Hell to the Confines of Heaven ; admitted into such a State, that ye may be able to say, *Who shall separate us from the Love of God ?* &c. O deny 'em not this Joy, 'tis Joy built upon your Interest, and Welfare, and Peace ! *If we be comforted in this, 'tis for your Consolation and Salvation,* 'tis because abundant Consolation belongs to you, and because Salvation belongs and is come to you. You are reconciled to God, and therefore Consolation and Salvation is yours, and shall be yours for ever. O gratify them in this one Thing, in being reconciled to God !

PERSUASIVE XII.

I pray ye be reconciled to God, that ye may defeat and vex the Powers of Hell. They'll be fretted and griev'd at your Reconciliation to God ; and so let 'em be. Vex and fret all the Devils in Hell :
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'twas they began the Enmity and the War with God. They thought it not enough to begin the War in their World, but they must begin it in ours too : They must draw us into Confederacy with themselves. They must set you at Enmity and Variance with your God. O cursed Creatures, that laid so grand a Plot ! They envy'd you your Peace and Happiness in God ; envy'd you the divine Favour and Friendship ; griev'd that you should have it, when they had none. They were resolv'd to break the new League ; the Covenant made betwixt God and Man. But let 'em be disappointed ; let 'em see that you'll return and make a new Covenant with God, a Covenant of perpetual Reconciliation and Friendship, that shall never be broken. The Devil design'd your Friendship for himself ; but let him see he shall have none of it, or no more than he has had already : Let him see that God's Words shall be made true, and that now there shall be Enmity betwixt him and you, betwixt his Seed and yours : Let it suffice that you have serv'd him so long : Let the time past of your Life be sufficient, to have hearkned to his Voice, and to have follow'd his Counsel ; let him know that you will follow it no longer. It may be he thinks he has ye fast enough in his Chain ; it may be he thinks he's sure of you ; sure of your Love and Service. Let him know the contrary, let him know that you'll break off with him, and be reconciled to God. It may be he thinks to have you with him ere long, in the same height of Enmity, in the same Miseries and Torments with himself. O disappoint the cursed old Serpent ; let him know he shall have none of you, none of your Souls ; you'll return and be reconciled to God. It may be he waits and longs to have your Life ended,
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that ye may be out of danger of being reconciled to God. It may be he waits, and wishes with all his Heart to be your Executioner (for he is said to have the Power of Death;) wishes to have your Glafs run, your time ended, your Breath once stopt, that he may be out of fear and out of pain about ye, as being in no more Possibility to be reconciled to God. He longs to have ye in his Dominions, that ye may be out of the Reach of the Gospel, out of the Sound of Reconciliation. He would fain have ye out of Harm's-way, out of the World, and in that implacable hellish World where you shall be treated with a reconciling Word no more; be pray'd and intreated to be reconciled no more; never be spoken to again on this Message to be reconciled to God. In such Circumstances would he have you. But O, dear Souls, defeat his Designs and Expectations! He'd plague you, had he you with him; and plague ye for the very Thing he now drives ye to; for being unreconciled to God. But plague him now as much as you can: Break all his Measures, burst all his Cords asunder, spoil all his Hopes, and Thoughts, and Designs concerning you! Make him storm, and fume, and rage, and fret in losing you, and losing all the Hold he had on you! Let him see, *that you will now be reconciled to your Adversary, (to God) now while you are in the way, in the fair way to't, while the Sound of Reconciliation rings in your Ears, before he deliver thee to the Judge, and be to the Officer, Mat. v. 25.*

PERSUASIVE XIII.

I pray ye be reconciled to God: For won't ye be reconciled to him whom the Lord Christ so respects and loves? certainly he will expect you will
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take his Judgment along with ye ; and love the Party he would have ye love ; 'tis he sends this Message to ye ; *We pray ye in his stead be reconciled.* He is an Admirer of God, and would have you to be so. He takes up his Rest and Delight in God, and would have you to do so. That he does so, you may soon see, *Isa. xlix. 4. Yet surely my Judgment (my Cause and my Merit) is with the Lord, and my Work with my God ;* and there I am content it should lie ; I can trust my God. But of this, his Respect to God, you have a curious Evidence just as he is leaving the World, *Go to my Brethren,* and tell them, *I ascend to my Father, and your Father, to my God, and your God,* John xx. 17. Here's the Affection and Esteem of the Lord : He rejoices in God as his Father and God ; rejoices that he is going to God ; sends it as good News to his Brethren, That he is ascending to his Father, and his God, as elsewhere he tells 'em, *If ye loved me (loved me as you should do) ye would rejoice,* rejoice in my Welfare and Bliss, *because I said I go to my Father,* and I can't be better than there, *John xiv. 28.* His Favour is my Life, his Presence is my Glory, *Thou hast made known to me the Paths of Life,* the Paths of eternal, blessed Life, *thou shalt make me full of Joy,* full of unconceivable Joy, *with thy Countenance,* with the Light and Glory that streams from thence, *Acts ii. 28.* Does he take this Pleasure in God, and will not you delight in him too ? will not you return to him who is the Son's Blessedness and Portion ? He may well send unto ye this Message, I pray be reconciled to my Father, and my God : Let him that is sufficient for me, be sufficient for you too : Let my Father, and my God, be yours.

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PERSUASIVE XIV.

Won't ye be reconciled to him whom the highest Angels continually serve and adore, who is the Object of their highest Admiration and Praise? and yet what high and holy Ones are they! How mighty and how glorious! how unable is an Army of Mortals to stand before one of these potent Spirits! what glorious Names are bestow'd on them! They are Thrones, and Dominions, and Principalities, and Powers; they are high and stately Beings; and yet all bow low before the high and lofty One, to whom you are desired to be reconciled. I have already shew'd, upon another Score, that Ten Thousand times Ten Thousand serve and minister to him. Would ye see how they minister to him, see *Isa. vi. 2.* *Above it (above that high and lofty Throne) stood (as Servants in their Waiting-office) the Seraphims (the burning, shining ones) each one had six Wings (for suitable Service.) And one cried unto another and said, Holy, holy, holy is the Lord of Hosts.* Here's part of their Service to proclaim to one another, and tell one another, the Holiness and Glory of that Lord before whom they stand. Do they thus admire him, and do you think they don't admire at you, that you won't be reconciled unto him? d'ye think they don't disdain your Folly, your Pride, your Wickedness, that will not be reconciled to their God? d'ye think they will not avenge the Quarrel of their God? will not burn in Zeal and Indignation against the Enemies of their God? and will not gladly pour out Vials of Wrath upon them? will they not congratulate God upon his righteous Executions? as *Rev. xvi. 4, 5, 7. ch. xvii. 1. ch. xviii. 1, 2.*

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PERSUASIVE XV.

Will ye not be reconciled to God, when 'tis so much your Interest so to be? your own Good, your own Welfare and Honour so much persua'de and press to it. For Instance,

1. Will ye not be reconciled to God, when his Love is so glorious and so great? Alas! who can tell ye what a Friend God is and will be to the Reconciled? who can tell ye the Length and Breadth of his Love, the Largeness and the Force of his Love? *As the Man is, so is his Strength*, said the foreign Kings to Gideon; the Strength of his Spirit is suitable to that of his Person, *Judg. viii. 24.* And so, such as the Party is, such will be the Strength of his Love. O what then will be the Strength and Power of God's Love! how great, how unspeakably great will be the Effects, the Issues, and the Fruits of it? If Love to his Enemies bestows on them his Son, as *Rom. v. 8.* *But God commendeth his Love to us* (here is commendable Love indeed!) *that when we were Sinners* (and, consequently, Enemies to God) *Christ died for us*, and died by the Will, and Consent, and Gift of God for us. What Love is here, and Love to sinful Enemies! What then will be his Love to Friends, to his returned, reconciled Friends? Why the Apostle still argues, *If when we were Enemies, we were reconciled by the Death of his Son*; much more, being reconciled, we shall be saved by his Life; and what a Salvation will that be? a great Salvation indeed, that shall be given to the Reconciled of God, *Rom. v. 10.* And so he argues, *ch. viii. 32.* *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things?* O how much will he give to

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the Reconciled ! *Eye hath not seen, nor Ear heard, nor have entered into the Heart of Man, the Things that God hath prepared for them that love him, 1 Cor. ii. 9.* O what Preparations has he made ! If you ask me what ; I would only say, Come and see : Come and be reconciled, and you shall see : See the Fruits of his Love ! see the Things that he has prepar'd. His Love is great, and vast, and large, and will not fail your Expectations : He will love like a God ; he will prepare like a God for his Reconciled ones.

2. Will ye not be reconciled to God, when there is so much Pleasure in Love and Friendship, especially in Love and Friendship with God ? I speak not of his Love to you ; but of yours to him. They that know what Love is, know that there's a Pleasure in't ; the Act and Exercise of it is sweet. And if the Act of earthly Love be pleasant and delightful, shan't heavenly Love be much more so ? If earthly Union and Friendship be sweet and cheering, how much more must divine Friendship be so ? Do ye think there was not wonderful Sweetness and Joy in the Loves and Intimacies of *Jonathan and David* ? David *rose out of a Place toward the South, and fell on his Face toward the Ground* (paid Respect to his kind and princely Friend) *and bow'd himself three times, (in his Approaches to him) and they kissed one another, (in token of hearty Friendship) and wept one with another* (they were Tears of Love, and Tears of Joy ; Tears of cordial, delightful Love) *till David exceeded, 1 Sam. xx. 41.* And is there no such Pleasure, no such Joy, do ye think, in heavenly Reconciliation, in divine Friendship and Love ? What, is the Pleasure the less, because the Object is better ? is the Sweetness, the Comfort, the Delight the less, because 'tis Friendship with God ? Had *Moses* less Delight, because his

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intimate Conversation was with God, and because God treated him as a Friend? *The Lord spake to Moses as a Man speaketh to his Friend*, as familiarly as a Man to his intimate Companion, *Exod. xxxiii. 11.* Was not that joyful Friendship? did it not make his Face to shine? did it not set his Heart on longing for more? *I beseech thee, shew me thy Glory*; more of it than I have yet seen and enjoy'd, *ver. 18.* Oh! what Joys and Peace have God's Friends had with him? what Joy and Enlargement of Heart in going to him, waiting on him, speaking to him, telling him their Heart, their Mind, their Burdens and Wants, in exercising Love and Friendship with him? *My Heart is fixed, O God, my Heart is fixed, fixed on thee; I will sing and give Praise*, my Fixedness on thee, my Cleaving to thee, will refresh my Heart, and make me sing and give Praise, *Psal. lvii. 7.* How sweet are those friendly Words of our Lord, *if ye keep my Commandments, ye shall abide in my Love, ye shall continue in Friendship with me*; and do ye think there is no Satisfaction and Joy? yes, certainly there is; Satisfaction and Joy on both sides. *These Things have I spoken to you, these Things about continuing in my Love, that my Joy might remain in you*, I may have Joy in you, and your Joy may be full, you may have a full Joy in me, and so we may have complete Delight in each other. This will be the Issue of our Friendship: Joy and Peace, and Comfort will attend it, *John xv. 10, 11.*

3. Will ye not be reconciled to God, when Reconciliation will raise ye higher than ye were before, higher than ye were before the Breach began? Here's the Honour God will put upon Reconciliation, and upon the Reconciled: They shall be advanced above what they were before the

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Enmity did commence and begin. Here's the Will, and Willingness of God to be reconciled: He has promis'd a higher Advancement and higher Glory, than the State of Innocence and Integrity will afford.

You'll say, how so? Reconciliation does but restore me to the Place I lost, or to the Benefits I forfeited. If I am fallen out with my Prince, and have lost his Favour, and lost the Privileges of a Subject, Reconciliation does but restore me where I was before.

I answer: 'Tis true, Reconciliation can claim and challenge no more; and so much it may. You may see an Instance in the Case of *Absalom* with his Father *David*: *Absalom* had slain his Brother, had thereby forfeited his Father's Love and Favour; but upon *Joab's* Policy and Intercession, *Absalom* had Leave to return from his Banishment, Leave to return to *Jerusalem*, and dwell in his House: But still the Charge was, That he should not see the King's Face. Here you'll say, the Reconciliation was not complete; he still lay under some part of the King's Displeasure. 'Tis true, he did so; he did not yet enjoy the Favour, and Freedom, and Peace he did before. Well: Upon this Intercession is made, that he may have Leave to see the King's Face, and be introduced into his Presence. Then this is granted: *Absalom* is call'd for, presents himself to the King, and the King kissed *Absalom*: There's a Kiss of Reconciliation, 2 *Sam.* xiv. Now the Reconciliation is complete: He can desire no more, can expect no more, not by Virtue of Reconciliation; he enjoys all he had, and all he lost and forfeited by his Sin and Offence against his Father.

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Now, to make Application of this : By Sin and Enmity we have lost all that good Estate our primitive Parents had ; we have lost our Paradise and *Eden*, lost the Tree of Life, lost the Fellowship and Enjoyment of God we should have had there.

Now the Recovery of these is all we could claim by Reconciliation, a Restoration to the same Life, to the same Garden, the same Happiness, the same Intercourse with God. This is all that Reconciliation, according to the ordinary Course of it, could procure ye.

But, I say, oh ! be reconciled to God, and you shall have far better, far higher Things than these ! as great and as good as they were, Reconciliation to God will exalt and prefer ye above them all.

Do ye ask, how this comes about ? why must Reconciliation do for us more than Innocency ? why must we be higher after our Fall, and Breach, and Enmity, than we were before ? One would think we should be set lower rather than higher. If, like *Abfalom*, we are allow'd to return to *Jerusalem*, return to our primitive House and Paradise ; yet, one would think, we should be forbid seeing the King's Face ; forbid entering into the Palace-Royal, into the Presence-Chamber of the great King. Would ye know then how this comes about ? Ye must know then, that it is not for your sakes, nor for the sake of your Reconciliation and Love, as if that were so valuable. No : 'Tis for the sake of the Reconciler, and the wonderful way in which this Reconciliation is brought about and accomplish'd.

You must know then, that this Reconciliation is accomplish'd in a way so excellent and wonderful, so much to the Satisfaction and Glory of

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the great God, that he has given the Reconciler Leave to advance and raise all the reconciled Company higher than ever they were before; higher than they could plead or pretend to be by mere Reconciliation; higher than the old Covenant promis'd them; higher than they should have been if the Breach had never been made, and Enmity had never begun.

This the Reconciled God allows, ordains, and promises; and this he does much upon these Accounts,

1. In respect to his own holy Counsel, that has ordain'd this way of Reconciliation. He will pay so much Honour to his Wisdom, as that if there be a Reconciliation, it shall be a glorious one; one to higher Ends and higher Happiness than the old primitive State; it shall be such a one, as shall set the Angels and holy Ones a wondering and admiring at it: That unto *Principalities and Powers above, may be made known by the Church* (and by the Reconciliation of the Church) *the manifold Wisdom of God*. God would thus honour his Wisdom, the Counsel and Mystery of his own Will, in thus exalting the Reconciled, *Eph. iii. 10.*

2. In respect to his own Son, the Reconciler. He must needs respect him; he is beloved, if he will undertake the Work it will be mighty acceptable. There's none like him, no way of Reconciliation like that which is made by him. If he will undertake the Service, he shall do with the Reconciled what he pleases; he shall have 'em where he will; he shall do for 'em, and bestow upon 'em all his Heart's desire. *He has made us accepted in the beloved*; accordingly he loves us with a Love suitable to that of the Beloved, *Eph. i. 6*, according as he says, *I have declared unto them thy Name, thy Nature, and Goodness, and Love; and will*

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declare it, that the Love wherewith thou hast loved me, may be in them; that the Love which flows out to me, may fall down to them, and they be loved as those who are accepted in the Beloved, *John xvii. 26.* consequently may be raised above the first Adam, as much as the second is above the first; the Beloved above him.

3. Because of that Fulness of Righteousness and Merit that is in the Reconciler. There is not only the Dignity of his Person, but there is the Worthiness of his Sorrows, and Works, and Transactions. If he will redeem, how worthy will that Redemption be? If he will be obedient, how excellent an Obedience must that be? If he will die, and die under the Law, how glorious and valuable, and rich a Death will that be? what will it not deserve? what will it not procure at the Hands of the Father? *precious in the Sight of the Lord is the Death of his Saints!* What then is the Death of his Son, his dear Son, his Well-beloved? that must be meritorious, and shall be well rewarded. That will not leave the Reconciled at the Gates of *Eden*, will not send them into the old Paradise; it will carry 'em far above it, to Joys and Glories that were never known there; as the Apostle knits these Things together, *In whom we have Redemption through his Blood* (that's Reconciliation;) and what's that to do? to send us to *Adam's Paradise*? No: *That in the Dispensation of the Fulness of Times, he might gather together in one all Things*, (we are to be gather'd into Christ) into him are to be gather'd all Things in Heaven, and Things on Earth, he'll gather us to Things in Heaven; the Redemption that is in him, the Reconciliation that is in him, will gather us, and unite us to Things in Heaven, *Eph. i. 10.*

Now

Now then, shall not this Motive and Argument take with you? Be reconciled to God, and you shall be more high, more exalted and glorious, than if you had never sunk and fallen; had never fallen out with God. Be but reconciled, and you shall be more gloriously related to God, and admitted to more glorious Enjoyments of God.

I. You shall be more gloriously related to God; be admitted to more high and eminent Relations to God; you shall be most nearly and wonderfully related to him, more nearly than *Adam* in Innocency. As,

(1.) You shall be united to the Son, united in such Relation and such Union as is very strange and mysterious; such Union as is more eminent and excellent than what did belong to the State of Innocence and Integrity. As the Son of God is strangely united to you, having put on your Flesh and Blood; so you shall be happily united to him, putting on his Nature and his Spirit; the Spirit of the Son will take Possession of you, and unite ye to the Son, as your Head; thence you will be a mystical Body to the Son; a spiritual Society join'd to him, *He that is join'd to the Lord* (to the Lord Christ) *is one Spirit*, i. e. is one spiritual Combination; a sacred Member in that spiritual Body that's join'd and united to him, *1 Cor. vi. 17.* Thereupon ye are his Fulness, his Spouse. His Fulness, that which makes him complete; and that which is to be fill'd by him. That which makes him complete, complete in the Capacity of a Head, and of a Husband; a Head is not complete without a Body, it will be an imperfect, moveless Head that while. Now you are to be his Body, that Frame of living Members that belongs to him, *As all the Members of*
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the Body, being many (tho there's a Multitude of 'em) *are one Body*, (one System, one intire Frame) *so also is Christ* : So it is with the Lord Christ in his Capacity and Relation of a Head, all the combined Members make up one Body for him, 1 Cor. xii. 12. So ye are his Fulness too, in the Relation and State of Bridegroom and Husband ; he can have but the Name of a Bridegroom that has never a Bride, no Spouse, *He that bath the Bride is the Bridegroom*, John iii. 29. Be ye reconciled to God, and ye shall be so ; a Bride to the eternal Son. Thus ye are his Spouse : O how great is that, to be Spouse of the Son of God ! how dear to him ! how near to God ! how rich and exalted a Relation is this ! *Come hither*, says the Angel, *and I will shew the Bride*, the heavenly, glorious Bride, *the Lamb's Wife*, that beautiful Person the Lamb has courted, espoused, and carried out of the World ; those whom he has reconciled to God. Thus are you his Fulness, those that are to make him complete. And then you are his Fulness, as those that are to be completed by him ; to be fill'd with Light, and Joy, and Glory from his Face and Presence, *Which is his Body*, &c. Eph. i. 23. Thus ye are united to the Son. Thereby,

(2.) You are most eminently related to God, related to him as his Adopted, his Heirs, his royal Daughter-in-law. As his Adopted ; adopted in the Right of the Son : A more glorious Way of being the Son of God than *Adam* was : He was Son by Creation, Son by some Likeness and Similitude ; but you come in by a higher Title, by a nobler Tenure, by the Right and Prerogative of the Son ; you are accepted in him, adopted in him, and so are *Heirs* : *If Children*,
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if adopted Children, *then Heirs*, then we have Title to the Inheritance, *Heirs of God*; he is our adopting Father, we are his Heirs; we are so, as *being joint Heirs (Coheirs) with Christ*. We come in by his Right, and being adopted in the only Son, the Well-beloved, we are Heirs with him, we lay claim to the same Inheritance with him, *Rom. viii. 17.* And we may well be joint Heirs with him, we are his Spouse, and consequently Daughter-in-law to the great King. We call him Father, as being espoused to his Son; and as he loves his Son, he will love his Son's Bride, the Lamb's Wife: *Upon thy Right Hand did stand the Queen in Gold of Ophir, Psal. xlv. 9. The King's Daughter is all, &c. ver. 13.* O how nearly related to God!

2. Be ye reconciled, and you shall be admitted to more glorious Enjoyments, more near, more sweet, and more transporting Communications with him; you shall have a higher, nobler House than the first *Adam* had, one suitable to your Lord, the Lord from Heaven; you shall go to as high or higher Mansions than the first Enemies of God forsook; you shall be presented with Joy into the Presence of the Reconciler, and your reconciled Father; and shall be eternally treated there with unconceivable Delights and Joys.

PERSUASIVE XVI.

I pray be reconciled to God, and you shall be forgiven all the Enmity and Rebellion that is past; all your past Sin and Alienation shall not be imputed to you, or laid to your Charge. And yet how much is that? for how much Iniquity and Opposition to God may you be call'd
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to Account? there is the natural Spring of it in the Heart, that Root of Bitterness and Enmity, or Root of bitter Enmity, that is there, and how fruitful has that Root been? how many dead Branches and dead Works has it produc'd? What has the Life been but a Course of Hostility to God? Every thing has enticed you to take up Arms against God: The World has drawn ye to its side, and drawn ye to an Enmity to God: The Flesh has solicited ye to its Party, and persuaded ye to wage War with God. What are all your Sins and Corruptions but so many Streams of Aversion to God! and can all this be forgiven? will so much Ill-will, and Variance, and Disaffection be pardon'd? the sensible, awakned Soul can scarce believe it. They that are dead in Sin and Vanity think 'tis nothing to have Sin forgiven, they fancy 'tis pardon'd already, or will be so upon speaking a few Words to God: But the convinced, enlightned Heart is of another Mind; it fears, and doubts, and trembles; it cries, *Wherewith shall I come before the Lord?* what Present shall I bring him for mine Offence? *and bow my self before the high God?* will he allow such an impious Foe to stand before him? *Will the Lord be pleased* (now be pleased, after so much Enmity) *with Thousands of Rams, or with Ten Thousands of Rivers of Oil?* what shall I offer to him, from whom I have so been alienated? *Mic. vi. 6.* This is the Fear and Solicitude of a trembling Soul; but for all this, I say, be but reconciled, and God will be so too: He'll pardon all that's past; forgive thy long Course of hostile Disobedience to him. So some can tell ye by Experience, *We our selves were sometimes foolish, disobedient,* (such as would not be governed by God) *deceived,* (by our own Hearts) *serving divers Lusts and Pleasures,* (which captivated

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tivated our Minds, and drew them from God) living in Malice and Envy, hateful, and hating one another. Here was Enmity to God indeed! but after the Kindness and Love of God to Man appeared, he saved us from this Enmity, and received us to his Love. That now being justified by his Grace, (and so admitted into Favour) we should be made Heirs according to the Hope of eternal Life, we should be made higher than before, and adopted to the Inheritance of an eternal Life, Tit. iii. 7. You know too the Case of the extravagant Son returning to his Father's House and Friendship.

PERSUASIVE XVII.

Be ye reconciled to God, and then a fair Foundation will be laid for your Continuance in perpetual Love and Friendship. O how great a Privilege is this, to be in a fair way to an everlasting Friendship and Agreement! O who would not covet this, to be in such a State as to have fair Hopes of continuing in the Love of God for ever! Now, do ye think there is no Foundation laid for this? do ye think God will easily part with the Reconciled, easily lose the Interest that he has in them? Did he design his Covenant for a short one, or one of short Continuance? is it not intended to be perpetual, perpetual on both Sides? Perpetual on yours: *Come and let us join our selves to the Lord in a perpetual Covenant, that shall not be forgotten, Jer. l. 5.* Perpetual on God's side: *This is the Covenant that I will make with the House of Israel, I will put my Law in their inward Parts, (in the Tables of their Souls) and write it in their Hearts, &c. Jer. xxxi. 33.* And besides, does not some Security arise from the In-

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Intercession of the Reconciler? what is that ordained for, but (among other high Things) for the Preservation of the Reconciled, for continuing them in the Bonds of Peace and Love till the Reconciliation shall be complete? *If when we were Enemies, we were reconciled by his Death, brought into Favour by the Power of his Death, much more, being reconciled, we shall be saved by his Life:* we shall be saved, continued in Reconciliation, secured unto Salvation, by the Virtue of his interceding Life; his endless Life, in which he intercedes for the Reconciled above, *Rom. v. 10.* O return, be reconciled to God, that you may be set in such happy Circumstances, as to be preserved for God, secured for his everlasting Fellowship and Delight!

PERSUASIVE XVIII.

Be reconciled to God, since divine Love is the Health and Beauty of the Soul; 'tis its noblest Constitution and Temper. Aversion to God is its Sickness and Disorder, a clean Contradiction to its regular, vigorous State. When Man was made, he came pure and perfect out of the Hand of God, perfect in Body and in Soul: Perfect in Body, not made in Infancy nor in the Infirmities of Age; but furnish'd with all the Abilities and Strength of Man at his best Estate. In such suitable Frame was the Soul; to be sure in such Plight as it ought to be, no Irregularity or Distemper there. And then was it in love, in love with him that made it; then was it *upright*, and consequently in love with him that made it, without which there is no Uprightness; then was it righteous, and consequently in love, without which there is no inward Righteousness; then

then was it in the Image of God: *And have put on the new Man* (the new Creation, the new Nature) *which is renewed in Knowledge*, which begins in Knowledge, and ends in Love, *after the Image of him that created him.* What is the Image of the Creator, but Love? *God is Love*, and Love must be his Image, *Col. iii. 10.* Love dwelt in the Soul, when no Evil, no Disease was there. Will ye not return to the Rectitude and Beauty of your Souls? when the Body is diseased and deformed, how uneasy are you? how solicitous to obtain a Cure? Alas! thy Enmity to God is the Death and Deformity of thy Soul; 'tis its sickly, unnatural, fatal Disposition and Frame; 'tis as unsuitable and unnatural as 'twould be for heavy Things to fly upwards, and not descend to the Center of the Earth. Alas Man! God is the natural Center of thy Soul. Thy Love is but as thy natural Gravity and Weight, by which thou shouldst tend to God, and incline towards him. O study the Health, the Beauty, the Rectitude, the Strength and Vigor of thy Soul, which is its Friendship with God.

PERSUASIVE XIX.

O be reconciled to God, for to what other End were ye made, or chosen, or redeemed? for what other Service were you made? Did God need ye? No, surely, he was perfectly blessed without ye. But he had a mind that some should know him and his Blessedness, and should love him upon that score; he had a mind to have some Friends, and will you be none of them? he had a mind to have some that shall taste of his Love, and shall pour out their Hearts in love to him, and why are any chosen? is it not that they

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they might be reconciled and love him? *According as he has chosen us in him* (in the Beloved; and to what End?) *that we should be holy, and without blame before him in Love*; that we might be restored to Holiness, and consequently to Love; that we might be presented to him in Reconciliation and Love. This must be the Issue of the eternal Election, to set Souls right again, and to bring them up to God in a fixed Love, *Eph. i. 4.*

Why were ye redeemed, but for Love, that ye might be reconciled and recover'd to Love? Redeeming Work was reconciling Work, and reconciling Work was to slay your Enmity and restore ye to divine Love: *He gave himself for us, that he might redeem us from all Iniquity, (all Enmity to God) and purify to himself a peculiar People, a peculiarly loving People; a People cleaving to him in Love, Tit. ii. 14.*

PERSUASIVE XX.

Be reconciled to God, and you shall have so great a Guardian and Protector as God is; and if he be your Friend, how safe are you? who can take ye out of his Hands, or hurt ye without his Permission? And if he permits it, you may be sure it is for some wise End or other: *If God be your Refuge and Strength, he will be a present Help in time of Trouble*; and then may ye say, *We will not fear tho the Earth be removed, and the Mountains be cast into the midst of the Sea, Psal. xlv. 1, 2.* How quiet and secure may God's Reconciled be, amidst all the Confusions of States, and Commotions of Kingdoms? how quietly and calmly may they repose their Confidence in the Love and Friendship of that God
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to whom they are reconciled? *My Soul follows
hard after thee*, it travels in Love and Longing to
overtake thee, *thy Right Hand upholds me*, my
Heart takes hold of thee, and thy potent Hand,
thy Right Hand, takes hold of me; and thence
he concludes, *They that seek my Soul to destroy
it, shall go into the lower Parts of the Earth, they
shall fall before the Right Hand of my God, Psal.
lxiii. 8, 9.* He'll befriend thee with his Power and
Prefence. *He that dwells in the secret Place of the
Most High* (the Place of Love and Friendship)
*shall abide under the Shadow of the Almighty; and
then a Thousand shall fall at thy side, and Ten Thousand
at thy Right Hand, &c. Psal. xci. 1, 7.* And he
has Guards enough to set around thee. The Spi-
rits that minister to him, shall minister to thee
too; they shall perform many unseen friendly
Offices for thee: *He shall give his Angels charge
over thee, to keep thee in all thy Ways, ver. 11.*

PERSUASIVE XXI.

Be reconciled to God, and you shall have di-
vine Chastisements made useful to you; they
shall have a Commission to do you good, and
to befriend your Souls. There's a deal of Dif-
ference between the seeming Severities of God,
between the same visible Sorrows and Calami-
ties. Let an Enemy and a Friend of God be
exercis'd with just the same Miseries and Afflic-
tions, the Eye of the World can see no Dif-
ference: Nay, perhaps the Friend of God bears
the more, his Sorrows, Calamities, Troubles, are
the more heavy and the more burdensome, and
yet what a great Difference is there upon other
Accounts? The Enemy of God has his mixt
with a Curse; the Reconciled has his mixt with

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a Blessing : The Enemy has his proceeding from Indignation and Revenge ; the Reconciled has his proceeding from paternal Wisdom and Love, from such Justice as a holy Householder is to administer in his Family, where he hates none, but yet must preserve the Order and Peace of the Family ; *for I am with thee, says the Lord, to save thee* (amidst thy Trials and Calamities) *tho I make an End of all Nations,* (when I visit them for their Provocations) *yet will I not make a full end of thee,* I have other Designs towards thee ; *but I will correct thee in measure,* in such measure as is suitable to my Wisdom and my Friendship both, *and I will not leave thee altogether unpunish'd.* No, that would do thee hurt ; thou shalt therefore be punish'd, but for thy Good, *Jer. xxx. 11.* Thy Corrections shall not aim at thy Destruction, they shall not proceed from the mere Curse, they shall lose their Stings ; they shall be but the Rebukes of a Friend, and shall come under that good, friendly Promise, *All Things shall work together for good to them that love God,* Rom. viii. 28.

PERSUASIVE XXII.

Be reconciled to God, for how long shall he wait to be gracious ? how long must he attend on thee in expectation of thy Reconciliation and Return ? dost thou know who it is, thou makest so to wait and delay ? dost thou know his Name and his Son's Name ? dost thou understand his Grandure, Majesty, and Glory ? dost thou know his Superiority, his Preeminence and Greatness ? *Is it not he, to whom* (and in whose Sight) *the Nations are as a Drop of the Bucket,* (are as inconsiderable as a Drop of Water that hangs on the side of a Bucket) *and are counted* (reputed by him)

him) as the small Dust of the Balance (the Dust that flies from the Scale when you blow it;) he takes up the Isles. (consequently the Isle of Great Britain) as a very little Thing; alas! 'tis nothing to him; Is it not he that sits upon the Circle of the Earth? the whole Globe is but a Cushion or a Seat for him, and the Inhabitants thereof (of the whole Earth) are but as Grasshoppers, or Ants upon a Mole-hill; (what then art thou to him?) Is it not he that stretcheth out the Heavens like a Curtain, (like a curious Hanging) and as a Tent to dwell in, (as a rich Canopy over your Head?) Isa. xl. 15, 22. Now how long shall this Great One wait on you? wait for your being reconciled? and wait with all his Attendants? wait with his Heavens to cover thee? wait with his Earth, and all the Riches of it, to feed and clothe thee? wait with his Sun to give thee Light? with his Air to give thee Breath? O what a Train of Servants wait on thee! and have they nothing to do but maintain thee in thy Enmity? O how long must God thus wait? how many Years more? how many already? is not Twenty, Forty, or Sixty long enough? how long wilt thou abuse his Patience? how long maintain Alienation and Distance? O when wilt thou throw down thy Arms, submit thy self, and go and be reconciled?

PERSUASIVE XXIII.

Be reconciled to God, for thou art always in his Hand; alas! he has thee always within the Reach of his Power and Justice. There's no escaping of him: *Whither shall I go from thy Spirit, from the Reach of thy Spirit, or whither shall I flee from thy Presence?* how shall I betake my self to such a Place, where thou art not present? *If I ascend up to*
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Heaven thou art there, there thou dwellest, there's the Habitation of thy Glory : If I make my Bed in Hell, and lie down there, behold thou art there ; what is most wonderful, thou art there as well as any where else : Thy essential Presence, which is unbounded and unconfin'd, must needs be there ; and there are thy Works too, the wonderful Works of thy Power, thy Enmity and Justice, Psal. cxxxix. 7, 8. O how canst thou dare to continue in Enmity to such a one as this ! How soon can he seize thee, bind thee Hand and Foot, and cast thee into Prison ? Alas ! what wouldst thou do, if he should withdraw that which is his own ? should withdraw his Hand, and Power, and Breath ? his Hand fashion'd and sustain'd thee ; thy whole Dependance is upon it. If he withdraw his Spirit or Breath, for the Breath of the Almighty gave thee Life, Job xxxiii. 4. if he withdraw then his Spirit or Breath, thou must die and return to the Dust. Nay, if he withhold his supporting Power, thou must perish and return to nothing. He can soon say, Nothing thou wast originally, and unto nothing thou shalt return. Wilt thou continue Adversary to him ? O how impossible is it for thee to avoid his Power and Vengeance ! Well mayst thou say with Job, What then shall I do when God riseth up ? and when he visits me (for all my Opposition and Sin) what shall I answer him ? Job xxxi. 14.

PERSUASIVE XXIV.

What must all your Light and Knowledge produce, but Reconciliation to God ? To what Purpose do you know, and seek, and enquire, if you will not be reconciled ? What is Light good for without some Heat and Warmth ? did not the

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Light of the Sun bring Heat along with it, this whole Earth would be but a barren, lifeless Wilderness. What will your Knowledge signify without Love? You profess to know God, you profess to know that there is a God, that he is great, and good, and wise, and just, and holy; that he is Maker and Ruler of the World; and what does all this avail? to what Purpose is it without Reconciliation? 'Tis all but foolish Ignorance, without Reconciliation: *Professing themselves to be wise, wise in Philosophy, and wise in the Works of God, yet they became Fools*, Fools in that their Knowledge did not lead 'em more to God. Nay, the Pride and Conceit of their Knowledge led 'em aside from God; *for when they knew God, knew much of his Nature and Perfection, yet they glorified him not as God*, they were alienated from his Glory, from that Glory that was due to him; *neither were thankful*, so far from being reconciled, they would not give the Thanks that were due for his constant Gifts and Mercies, *Rom. i. 21.* Shall this be the Fruit of thy Knowledge? Alas! how vain and impotent is the World's Knowledge of God? how many learned Inquiries are there of him? how many Discoveries of his Works? how many Philosophers, Naturalists, Anatomists, that are unreconciled to God? what is thy Light of Nature, Scripture Education, Ministry, good for, if it does not reconcile thee to God?

PERSUASIVE XXV.

Be reconciled to God, for how can ye be happy without it? Thou canst not be happy without Love, nor without a proper Object of thy Love. Not without Love; for Happiness must

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be the Possession of what thou lovest: Thou cleavest to it in Love. Love is the delightful, enjoying Act and Exercise of the Mind; but without Reconciliation thou hast no Love: So there's no Happiness without Love. Canst thou be happy in the Thing thou hatest? or without a proper Object of thy Love? If thou hast the Thing thou lovest, it will not make thee happy unless it be suitable to such a weight as thou layest upon it; if it be narrow and small, if it be fading and mortal, it will not make thee happy; nay, the Loss of it may make thee more miserable than thou wast before. *Jonah* was ready to think himself more unhappy after the Loss of his Gourd, than before. The Great and Mighty reckon themselves more unhappy after the Loss of Honours and Wealth, than before. It must be something exceeding great, and something unchangeable, that must make thy Soul happy: And what is that but God?

PERSUASIVE XXVI.

Will ye not be reconciled to God, who has sent his Son into your World, and given him for you? How dearly has he bought your Love? at what a Rate does he seek, and purchase your Reconciliation to him? alas! is it not at a greater Rate than it deserves? at a far higher Price than 'tis worth? He has sent his Son to you! sent him into your World, into your Nature and Flesh! sent him to teach you Salvation, and the way thereto; to instruct you in the Mysteries of the Kingdom, to guide ye in your way, that ye may safely arrive at eternal Life! He has given him for you, for your Purchase and Ransom! for your Life, and Souls, and eternal Redem-
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tion! *Herein was Love*, (here was a loud, a large Demonstration of Love) *not that we loved God*, (or sought to be reconciled to him) *but he loved us* (loved us, loved our Souls and Salvation) *and sent his Son*, his Well-beloved, *to be a Propitiation for our Sins!* to be a Satisfaction and reconciling Sacrifice for all our Enmity and Disaffection to God, 1 John iv. 10. What will ye do in return for his Love? will ye disdain and slight it? will ye scorn the Fruit and Issue of his Love, that Son that he has sent to you? what shall be the Thanks ye will render for the Gift of his Son? will ye not welcome him, and say, *Blessed be he that comes, &c. Peace in Heaven, and Glory in the highest?* Luke xix. 38. Will ye not return to God and be reconciled unto him for this Love? In vain ye pretend to thank him for his Son; in vain ye pretend to commemorate his Approaches and his Birth, while Enemies, and unreconciled. O the Hypocrisy of the Christian World, that professes Thanks, but will not be reconciled!

PERSUASIVE XXVII.

I pray be reconciled to God, for what can ye say against it? what Argument can ye produce against returning to Peace with him? *Produce your Cause*, says the Lord, the most you can say for your Cause, *bring forth your strong Reasons*, yea, the strongest you have for your Enmity to him; *bring them forth*, saith the King of Jacob, and he that ought to reign as King in Jacob, Isa. xli. 21. What are the Reasons that ye are resolved to maintain the War against him? has he done ye any wrong? has he been guilty of any Injury or Trespas against ye? *What Iniquity have your*

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Fathers found in me? says God, what's my Fault? and what's your Complaint? let me know it. What Unrighteousness and Injustice have ye seen in me, *that ye are gone far from me?* ye are fled to such a Distance, as if ye were afraid of some Evil, *and have walked after Vanity, and are become vain*; what's the matter that ye will follow after any thing rather than him? as he expostulates the Case, *Jer. iii. 5.* What's the matter ye are so angry and so displeas'd with him? Is it because he has made you, and put into you the Breath of Life? Is it because he supports and sustains ye, and gives ye Life, and Breath, and all Things? Is it because he bears with ye in Patience, when he might cut ye down? or because he crowns the Year with his Goodness, and crowns thy Life with Loving-Kindness and tender Mercies, is the Cause? O forgive him this Wrong! O let not this be the Cause of Offence, of Alienation and Distance! Is it because the Terms of Reconciliation are unreasonable or dishonourable? No, surely: He offers first to be reconciled; the Condescension is on his side; and he tells thee, be but thou reconciled, and he will. Tho he was offended and affronted, tho the Enmity began on thy side, yet he first stoops; he first sends and moves, yea he beseeches thee, tho so far superior and exalted above thee. What! dost thou take him to be a hard Master? what, Hard! when he bestows so much upon thee, while thou art an Enemy, and will give so much more when thou art reconciled? While an Enemy, he gives thee his Son; when reconciled, he will give thee himself. O why will ye love your Enmity? why will ye die in it? *Why will ye die, O House of Israel?*

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PERSUASIVE XXVIII.

I pray be reconciled to God, for is it not pity, that in a whole World he should have so few Friends? in a whole World of reasonable Inhabitants, in a whole World of his own making, he should have so few Friends; so few that love him, and are in his Interest? Have I not proved upon the several Divisions of the World, that they are all alienated from him? The *Jewish* and the *Gentile* World is estranged from him: The Learned and Unlearned World are disaffected to him: The Rich and the Poor World, the Aged and Youthful Parts of the World, are disinclin'd to God. Now, is it not sad so few should be Friends to him? is not he greatest, and best, and worthy to have most Attendants? and yet few follow him. The Wise Man tells us, from old Observation, that *the Rich have many Friends*, Prov. xiv. 20. but here the Rule faileth: The God of Riches, even the God of the whole World, can have but few. And again, *Many seek the Ruler's Favour*, Prov. xxix. 26. How is it then, that this greatest of Rulers is no more sought, and his Favour no more intreated? What must he alone be friendless? he alone have none to espouse his Name, his Cause, his Interest in the Earth? how does he complain of his own People, those that were most obliged to be his Friends? O *Generation!* O hostile, malignant Generation! *have I been a Wilderness to ye? a barren Heath?* have I produced ye nothing? *a Land of Darkness?* have I afforded ye no Light, no Comfort? *wherefore say my People*, that should be mine, *we are Lords*, our own Masters, *we will come no more at thee*, nor be reconciled to thee, Jer. ii. 31.

PERSUASIVE XXIX.

Be reconciled to God, that ye may be prepared for Communion with God. O how great an Honour, how great a Happiness is that! Do ye know what it is? Would to God ye did! *what Fellowship with the Father and the Son, as it's call'd.* Certainly 'tis something too high, and too good for Mortals: 'Tis a sign it's too good for them, since they value it no more. O vile, dark, hellish Creatures, that value not, seek not Communion with God! O sad, that such a Thing, so heavenly, so divine a Thing is to be had, and ye crave it no more! but since 'tis to be had, for this the Reconciler came. Correspondence would he promote betwixt God and Man, and this can't be had without Reconciliation. O, dear Souls, be reconciled to God! be reconciled, and the great God will bid you, bid you welcome! welcome to his Courts of Grace, to his Table and Presence in his lower House, till he has fitted and prepared you for his more immediate Presence in his Courts of Glory! *Amen.*

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SECT. XX.

Why this Address is managed in the Name of Christ.

WHY in Christ's stead? He is the great Reconciler, the great Interpreter of the Mind of God, the Solicitor of Peace.

He is the great Reconciler. From Heaven he came to manage and pursue this mighty Work. A great Work indeed, to reconcile two distant Worlds, Worlds so remote and so unlike! so remote as Heaven and Earth! so unlike in Essence, in Disposition and Temper! Unlike in Essence; a pure, spiritual World, and a carnal one, or one that consists of Flesh as well as Spirit, whose Inhabitants are incarnate Spirits; Spirits whose Habitation is in Flesh; in putrid, fordid, corruptible Flesh.

Unlike in Disposition as well as in essential Constitution, carnal in Temper as well as earthly and fleshly in Make. As they are Spirits in Flesh, so they are sunk in Flesh; sunk into the Love, and Esteem, and Pleasures of it; addicted to all the Appetites, all the Humours of the Flesh; continually making Provision for the Flesh, to satisfy the Lusts thereof.

What a Work is this to reconcile these two Worlds! to reconcile 'em in Disposition, and in Place. 1. In Disposition and Suitableness of Temper: Heaven shall love Earth, and Earth (*i. e.* Souls on Earth) shall love Heaven. But in this Reconciliation of Tempers, the worst must yield (as its fit it should) to the better; the lower must

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must submit to the higher and more noble. Heaven must not be alter'd, to be conform'd to Earth ; but Earth to Heaven. On Earth there's Deformity, Enmity, Pollution, which must be rectify'd, purg'd, refin'd, that the Reconciliation may be accomplish'd. Spirits in Flesh are to be transform'd, that they may be made heavenly : They are to pass under a new Creation, that they may be reconciled to divine and heavenly both Persons and Things. Therefore if any Man be in Christ, be now join'd unto the Lord Christ, the Reconciler, *he is a new Creature*, he has a great Alteration past on him, *old Things are passed away*, old Dispositions and Inclinations are gone, 2 Cor. v. 17. So they must, that he may be reconciled to God. He must be divorced from Earth and Flesh, and value Things above. He must lay up his Treasure and Happiness in Heaven, and consequently he must have his Heart there. His Conversation must be in Heaven ; so he must be brought to this Spirit, to prefer Heaven above Earth, to prefer heavenly Friendship and Enjoyments before the Flesh. A Spirit in Flesh must do this ; prefer Things so distant, before his own Flesh that is so near.

Thus there must be Reconciliation of Spirits, Tempers, and Dispositions ; and thereupon Reconciliation in Relation and Place.

Reconciliation in Relation. They are nearly to be related together, united into one Society : *Ye are come to Mount Sion, &c.* ye are come thither in Relation, in relative Union, Heb. xii. 23, &c. which makes Divines conclude, that the triumphant and militant Church are one Society.

These two Worlds are to be reconciled in Place, or so to be reconciled as to be united in Place, so brought together into the same holy, happy
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Regions and Climates, *That in the Dispensation of the Fulness of Time* (when Times shall have been dispensed and drawn out to their appointed Period and Fulness) *he might gather, &c. Eph. i. 10.*

What a glorious Reconciliation is here? how rich and excellent a Work, to accomplish all this? how glorious a Person must he be that undertakes and performs it? Great must he be before he undertakes it, or he will not be meet, and able, and sufficient for such an Undertaking. Great will he be after he has accomplish'd it: He shall wear the Honours, the Glories, and Applauses of all the reconciled World. They'll crown him with all their Songs and Praises, and lay their Crowns at his Feet: *Go forth, O Daughters of Sion, and behold King Solomon, (the Prince of Peace, the Representative of the great Reconciler) behold him with the Crown, wherewith his Mother crown'd him, (in the Revelation the Church is represented as the Mother of the Lord Christ, as being pregnant with him, carrying him in her Bowels) she crowns him in the Day of his Espousals, in the Day she is publicly espoused to him, and brought into the Chamber of the great King, Cant. iii. 11.*

For this Work the Reconciler is come, is born, is landed on Earth. From Heaven he is come, to manage this Work; from Heaven he descended, appeared in our Shape, in our Form, cloth'd with Flesh and Blood, yea, in the Likeness of sinful Flesh. This makes the heavenly Inhabitants admire and rejoice; rejoice as if they were glad of your Reconciliation, glad of your Friendship, and would be, in time, glad of your Company. The Reconciler's Birth, and his Approaches

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proaches to this reconciling Work, makes them sing, *Glory to God on high, &c.*

To Earth he is descended and come. But why is he come thither? why stays he not above? why don't he perform his Work in Heaven? why must he condescend so low as to come to our World, to our Vale of Misery and Tears?

O thither he must come: For, 1. There the Enmity began, took Place, and there he is to treat with it. 2. There the Ringleader of the Enmity is to be met with, and slain. 3. There the reconciling Sacrifice is to be prepared, and from thence the Odour, the Smoke of it, is to mount up to Heaven.

1. There, on Earth, the Enmity began; on our side, not on God's. We were first in the Quarrel and Contest; to us will the Reconciler come, with us will he intercede, in order to a Reconciliation with his Father. A Mediator must treat with both Parties, must argue the Case with both; must moderate their Minds, allay their Displeasure, draw them into mutual Agreement and Accord. In Heaven he treats with God; but, lo! he comes on Earth too; comes in our Form, in our Flesh. When the Enmity began, Man aspired to be like God; says God, in way of Contempt and Derision, *The Man is become like one of us*; see to what he is arrived, see how like to us he is! But in the reconciling Work, we must say of the Son of God, Lo! he is like one of us: He comes cloth'd with Flesh and Blood; comes in Humility, Sorrows, and Death; comes just like one of us. And he comes to persuade us to Peace, and Union, and Entertainment of the Love of God. He began to preach, and to say, *Repent, for the Kingdom of Heaven is at hand.* Repent, fall out with Sin; fall in with God,

God, be reconciled to him; the Kingdom of God is to be set up among ye, *Mat. iv. 17.*

2. He comes to Earth, for there the Ringleader of the Enmity is to be met with. That black Spirit that breath'd Enmity into our World, he is to be met with here. Indeed he has Territories of his own; in the Regions of Hell he reigns. 'Tis not meet the Reconciler should go thither; he is not to reconcile them; he is not to cure their Enmity. Had he been to do so, it's probable he would have put on their Nature, and gone to their World. But now, since he comes not to reconcile the Prince of Hell, but to conquer him, and to conquer him only so far as he had Dominion over us, and would hinder our Reconciliation to God; therefore the Reconciler comes only into his new Conquests, into the Territories Satan has conquer'd; for he is to meet him there, fight him, rout him there, in order to drive him thence. And he is no sooner come thither, or no sooner begins his reconciling Work, but the Prince of Hell meets him, assaults him, draws him to Duel, to single Combat: *He was there Forty Days in the Wilderness, tempted of Satan, Mark i. 13.* The Devil got him alone; but there he must vanquish him that captivated us. He must lead us captive to himself, must divide the Spoil with the Strong, must rescue us out of his Arms, that he may reconcile us to God.

3. Here, on Earth, the reconciling Sacrifice must be prepared. The Atonement that must appease Heaven must come from our World, for we were the Aggressors; we began the War and Enmity with God; we were the Aliens, and Enemies in our Minds by wicked Works: Our World was the Seat of the War, here the Enmity, Alienation and Rebellion was kindled, flamed and

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and spread. 'Twas meet then, that since an Atonement should be made, an expiatory Sacrifice should be offer'd, and that in order to reconcile God to the World, it was meet that it should be sent up from our World, that the Fragrancy of it should ascend, and rise from Earth to Heaven. Since the Reconciler must sacrifice for us, 'twas meet he should sacrifice among us, and, from us, the Virtue of the Sacrifice should go up to God. Since the Lord Christ *loved us, and gave himself for us*, it was meet, that among us, and in our World, he *should present himself an Offering and Sacrifice to God*; so that from our World, the Perfume of the Sacrifice might mount up, and go to God; and so, thereupon, our sinful, defiled World might be consecrated with that atoning Sacrifice, and each Clime and Kingdom of the Earth may be fill'd with the Odour of it; and, consequently, out of every Land and Climate some might be reconciled to God. *And I, if I be lifted up from the Earth, will draw all Men*, John xii. 32. and so the Virtue of that Sacrifice reaches all over the Earth. *Thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation*, Revel. v. 9. So Earth must be purged and consecrated, and made meet for God's Return. And God must be inclin'd towards Earth, by the sweet Sacrifice that comes from thence; as upon *Noah's Oblation, The Lord smelled a sweet Savour, and the Lord said in his Heart, I will not again curse the Ground, &c.* upon this perfumed Sacrifice will I return and be reconciled to Earth, Gen. 8. 21.

Thus it was meet the Reconciler should come to Earth. He is come, and he is gone. He is come, and has discharged all the personal Work he had to do here. He is gone, to discharge
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Service above, such as requires his Presence. But he has not done with his reconciling Work below ; that which remains, the outward, audible Part of it, that which is to be managed by the Ear, he commits to his Servants, to his Embassadors. *We then are Embassadors for Christ, we appear in his Person, and we pray ye in Christ's stead, be ye reconciled to God.*

The End of the Discourse of Reconciliation.



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REV. i. 7.

Behold, he cometh with Clouds ; and every Eye shall see him, and they also which pierced him : And all Kindreds of the Earth shall wail because of him : Even so. Amen.



Behold ! take ye notice of this ; 'tis a great, important Prophecy I am to deliver : 'Tis a Word that deserves to be ushered in with a Note of Remark.

Behold ! a Note that calls ye to Attention, and to Admiration. To Attention first : Hear ye, attend, consider what I am going to say ; 'tis something true, and not only so, but sacredly true ; 'tis a sure Word of Prophecy : A Word that comes from God, comes from the Son of God ; he has said it, he has set his Seal to it : It comes from the Spirit ; he has given his Testimony to it : *I was in the Spirit*, (in the Raptures of the Spirit, and under the Influences of the Spirit) *on the Lord's-day*, (on such a Day as this) and he told it me, *ver. 10.* 'Tis a divine Prophecy indeed, each Person of the Godhead sets their Hands and Seals

to it, they all concur to send it unto the Churches. It may well then be presented to your Minds, to your best Thoughts, with a Note of Instigation, to stir up your dull Minds: A Note of Attention, to call forth the most serious Address and Application of your Mind. *Behold! O Brethren, lay it to heart!*

'Tis a Note of Attention and Admiration too, it calls ye to admire and wonder; it leads on a strange, miraculous Prophecy indeed, a Prophecy full of Miracle and Wonder; and that will appear if you consider the Contents of it, the Parts of the Prophecy introduced by this Note of Wonder, *Behold! Behold, he comes with Clouds, &c.* where with Attention and Wonder you are to consider these several Particulars.

1. The Person concerning whom the Prophecy proceeds, and who is here prophesied of, *He, he comes with Clouds*: A great Person to be sure that so comes, comes in the Air, comes with Clouds!

2. The Thing prophesied of this Person; an Action or Motion of his, and that a Motion towards us, and towards this World of ours: *He comes.*

3. The State and Train with which he comes: *He comes with Clouds*, the Clouds of Heaven attend him.

4. The Spectators of his Approaches and his State, expressed, (1.) More generally, *Every Eye shall see him*, he comes to be seen. And, (2.) More particularly, *They also*, or even they, *that have pierced him*, they that were little pleased with him when he was here last.

5. The Repentment that the World of Spectators will have upon his Approaches and Appearing, it will grieve 'em sufficiently: *And all Kindreds of the Earth shall wail because of him*, because of his Approaches and Presence.

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6. The Resentment the Prophet has upon the Report of this Prophecy, the Sense imprinted upon his Mind upon the Delivery of it; which is a Sense or Resentment very different from the rest of the World: theirs is a Resentment or Sense of Mourning and Grief, his of Peace and Joy; they *wail*, he *shouts*; they *grieve*, he *approves* and *applauds*; *even so, Amen*: so let it be, so let him come; let him fulfil his own Prophecies, let him confirm the Words of his Servants: *Even so, Amen.*

That which is concluded with an *Amen*, with a Sound of Satisfaction and Joy, may well be introduced with a *Behold!* a Note that raises Expectation and Thought. And that you may see the Reason of such a Note, a Note to raise your Attention to what is said, your Expectation of something great and considerable, your Admiration at the thoughts of it, you must consider the first part of this Prophecy, that which immediately follows this Note *behold*, that is, *He comes with Clouds.*

Where you may justly consider, 1. The Person prophesied of, intimated in the Relative *he, He comes.* 2. The Thing prophesied of him, some Action or Motion of his; which is, a Motion of Approach, a Motion towards us: *He comes.* 3. The Manner of his Approach, intimating the State and Retinue with which he comes: *He comes with Clouds.* Clouds wait on him in his Approaches.

These Things may well be introduced with a Note of remark, *behold*; they are Things miraculous and strange, they are wonderful and amazing; they are of vast consequence and importance to the whole World, to all Nations, Kindreds, Tongues and Languages under Heaven.

Consider we then,

1. The Person prophesied of, the Object of this great and weighty Prophecy; 'tis a great Person to be sure, the great Subject of Prophets under the *Old Testament*, and of Prophets under the *New*. Under the *Old Testament* a long Train of them were to make mention of him, to point him out to the Church, and to say, as here, *Behold, he comes*; he intends to come, and will come into the World. He had many Foretellers of his Coming, *to him give all the Prophets witness*, their Witness and Testimony terminates and concludes in him, *Acts x. 43*. So do the Prophets of the *New Testament*, they unite in him, in their Testimony and Witness concerning him, and particularly concerning this of him, that *he comes*; means to visit this World again, and will come. In this they all agree, that he will come.

But who is this Person who must have so large a Company of Prophets to speak of him, who must have two Journeys and two Approaches to this World, and each Journey founded and proclaim'd in the World, by a Multitude of Prophets and Heralds? The first Journey by Prophets, from the Foundation of the World: *But those Things which God before had shewn by the mouth of all his Prophets, he hath so fulfilled, Acts iii. 18.*

The second Journey is proclaimed and foretold by all the Apostles and Prophets of the *New Testament*, from the Time of his Being here to the Time of his Coming again: *To them that look for him will he appear a second time, &c. Heb. ix. 28.*

Behold, he comes! Who is this He? the Apostle may either seem to enter upon this Prophecy abruptly, without reference to what goes before, or else with respect and reference to what he had just wrote.

To many it may seem a distinct Prophecy of itself, consequently delivered without Connection or

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Dependence on what went before, and then he leaves you to surmise and conclude of your selves who this *He* should mean; leaves it to the common Understanding of the Churches who it should be that thus comes, *q. d. Behold, he comes!* I need not tell ye who I mean particularly, I need not describe him to you; 'tis that great He that is so famous in the Churches, he that dwells in every Christian Heart, he whose last Coming has so been preached, and whose second Coming is so much expected; whom ye have all been taught to look and wait for, as the Apostle states it as one part of the *Thessalonians* Conversion, to expect and wait his Return: *How ye turned from Idols to serve the living God, and to wait for his Son from Heaven,* 1 Thess. i. 9, 10. This ye have been called, have been converted to, to wait for him; and therefore what need I to name him? Just as the Spouse begins her Song, all of a sudden, *Let him kiss me, &c.* when she had mentioned no body before. Who then does she mean by him, *let him kiss me?* Why? who is that? O! I need not tell you sure. Know ye not who it is I love? and who loves me? Know ye not who has my Heart, and my dearest Affection? sure ye can't choose but know; I need not name him. O let him come and kiss me with *the Kisses of his Mouth.* So here, *behold, he comes:* Must I suppose ye are so dull as not to know whom I mean? Is he so known to Churches? Is his Name there so often poured out, and can ye then be at loss for it? No surely, ye must needs understand me when I say, *Behold, he comes.*

Or take the Words in their Reference to what was wrote before, and then you'll find him named by many Names, described in some of his Glory, and set forth by many famous Titles, *and from Jesus Christ, who is the faithful Witness, &c.* ver. 5, 6.

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This is he that comes; and he is described by his Name, his Titles, his glorious Works.

1. By his Name *Jesus Christ*, his Name given him at his Circumcision, *Jesus*, the Saviour; so named of the Angel, because he should save his People from their Sin; and *Christ*, which is as his Sirname, intimating his Family and his House: He is of the Family of the *Christs*, of those that are anointed of God, tho the Chief of all the Family, the Head of all the Anointed: *Anointed with the Oil of Gladness*, &c. *Heb. i. 9.*

2. By an Office of his, a particular Office, or one Branch of his great Office, his propheticall Function: *He is the faithful Witness*, faithful Interpreter of the Mind of God, the true *Word* of God, and the great Discoverer of his Will and Counsel to the World.

3. By a great Prerogative of his, a singular Preeminence that accrues to him above all others. *He is First-begotten of the Dead*, one that was first begotten from the State of the Dead, first born from the Womb of the Grave; born to Immortality, to eternal Life. It's probable, that they that rose from the Dead before him, died again; but he so rose, as to be born into another World; born into the heavenly, incorruptible, immortal State: *The first-born from the Dead, that in all things he might have the Preeminence*, *Col. i. 18.*

4. By an Advancement that accrues to him thereby: A Glory that belongs to him upon that Account, upon account of being first-begotten from the Dead; for he died, and rose, and revived, that he might be Lord of the Dead and of the Living; and thereupon he is *Prince of the Kings of the Earth*, he is Governor of the whole Earth; all the Inhabitants there are his Vassals; Kings of the Earth owe as much Subjection to him as we to him: He is Lord of 'em all.

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5. By the Affection he bore, or bears, to a Part of this World: *Who loved us*, loved us in a peculiar manner, loved us with a singular Love; he loved us so as no one else has loved us, loved us so as to give himself for us.

6. By the great Issue of his Love, the great Effect of it upon his Beloved; and that is, justifying them, and reconciling them to God, and *has washed*, &c. so loved us as to shed his Blood for us, and then washed us from our Sins in his Blood, made us accepted in himself, having blotted out all our Sins by his Blood. And then,

7. By the great Dignity he confers on his Beloved, the Advancement he vouchsafes to the Justified, and those that are washed in his Blood. They are admitted to some Conformity and Communion with himself, some Communion in Office and Glory. *He is Prince of the Kings of the Earth*, and these Beloved reign with him; *they are made Kings*. They had Enemies, and they have subdued 'em; they reign with their great Friend, with him that loved 'em; *are made Kings unto God, and his Father*. He is a Priest, and he makes them so; *has made us Priests to God, and his Father*. He has taught us to sacrifice our Sins, taught us to present our selves as Sacrifices to God; has given us Honour, and Office, and Glory, in the Presence of his God and Father.

8. By the Honour that is due unto him upon all these Accounts: Upon account of what he is in himself, upon the account of what he has done for us; upon the score of the Excellency of his Person, the Exaltation of him at the Right-hand of God; upon the score of his Love to us, and the incomparable Fruits of his Love. Upon all these Accounts, *to him be Glory and Dominion, &c.* He is worthy to wear the Honours of all his Beloved, worthy to be glorified by all his Justified and Re-

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conciled ; all whom he has washed from their Sins in his Blood. Worthy to be applauded by all *his Kings and his Priests*, all that he has made Kings and Priests to God and his Father : *To him be Glory, &c.*

This is the Person prophesied of, this is he that cometh : Such a Person may well be expected ; his Coming may well be foretold, that he may be expected ; and the Report of his Coming may well be ushered in with a Note of Wonder and Remark : *Behold!* consider it, lay it to heart.

The second Thing is that which is prophesied concerning this great Person, and that is, some Action or Motion of his ; a Motion of Approach, a Motion towards us, and towards this World of ours : *Behold! he comes.* He is repairing towards our World, another Journey thither will he take ; as he was here once already, so he will come again.

He comes, says the Apostle or the Prophet, which ye will, he is both : *He comes*, in the present Tense or Time ; as if he were now set out, were now upon the Road, and upon his Journey towards us ; when in the fifth Chapter you find him upon the Throne, standing in Heaven, *ver. 6. And I beheld, and lo, in the midst of the Throne, and of the Elders, stood a Lamb, as it had been slain.* That's he that loved us, and washed us from our Sins in his Blood ; there he stands, amidst all the glorious Company in Heaven ; yet here 'tis said *he comes*, as if he were now a coming, were now upon the Road in his way hither : The Present for the future ; he comes, for he will come. And this he says, it may be, to intimate to you these three or four Things.

1. His positive Purpose to come. He went away with a Design to come again ; and he left word so with his Servants that he left behind : *And ye now therefore have Sorrow ;* (because I have told ye

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ye I must go away) *but I will see ye again*, (I am resolved upon it, whatever come on't) *and then your Heart shall rejoice*, you shall be glad at my Return, you whom I have loved, *and your Joy no Man taketh from you*, your Joy shall be everlasting and unchangeable, *John xvi. 22.* There's his positive, peremptory Purpose to return.

2. The Preparation he makes for his Coming : As long as he prepares to come, he may be said to be coming. 'Tis usual with you, when you are called, to say you come or are coming, when it may be you sit or stand still ; and then you mean, you'll come as soon as you have done, as soon as ye have done what ye are about, and that you'll have done as soon as you can. So here, *He comes* : He is preparing to come, he is dispatching the Work that he has in hand, he is finishing it, and then he'll come. So he told his Servants, *and if I go and prepare a Place for you*, I suppose it may be rendred, *when I shall have gone, and shall have prepared a Place for you* : He had told 'em he was going away, and was going to prepare a Place for them ; that was the Work he was going about ; and when I shall have done this, says he, and shall have prepared for you, then *I will come again, &c. John xiv. 3.* So he is preparing for them, and consequently preparing and providing to come. And so he comes.

3. The Certainty of his Coming ; infallibly will he come. It's commonly observ'd, that in Prophecies the Present is put for the Future : *Behold, my Servant whom I uphold*, whom I will uphold, and will certainly and infallibly uphold. *Behold, he comes*, he will undoubtedly, unquestionably come, neither Angels, nor Devils, nor Men, shall prevent his Coming. *This same Jesus, say the Angels to the Disciples, who is taken up from you into Heaven, shall so come*, and so certainly come, as ye have

have seen him taken up into Heaven. As certainly as he is gone, so certainly will he come, Acts i. 11.

4. The Speed he makes to come, or the Shortness of his Stay where he is, and the Haste he makes to come. Alas ! how short is Time ! how short is the Continuance of the World after his going away ! Suppose it should continue two Thousand Years, what is that to Eternity ? what is that to the Duration that will be after the End of the World ? What State the Earth will be in after its present Affairs are ended, we can't well tell ; the Fashion and Form of the World passes away, it hastens to an End : And what is its present Duration in comparison to that which will be afterwards ? For the World to be two Thousand Years in one Condition, and two Thousand Years in another, what a great Difference is there ? But then, how short would it be in comparison of a hundred Thousand Years ! In such comparison 'tis as nothing. Instead of wondring that the World continues so long, we might wonder it shall continue no longer, considering the great Work God has to do there, the great Counsels that are to be fulfilled there, the Work he has to accomplish there, in riding forth conquering and to conquer ; considering the Triumphs he is to make, the Captives he is to take, the Body he is to gather, the Church he is to redeem and save, one would think it should continue long, that he may have the vaster Company to live with him, and love him, and enjoy him for ever. Considering these Things, ye may reckon his Stay is but short, his Coming is speedy, and after a short time and stay. It's he tells ye, in this Book, *Surely I come quickly* ; 'twas but a little time after his Departure ; he had been long gone to Heaven, the Apostle had lived with him, and yet he says,

Surely,

Surely, &c. Rev. xxii. 20. These Things intimated in *he comes*.

Strange and wonderful that the Lord Christ will come again, will visit this World a-new ! Well may the Report of his Coming be attended with an Invitation to muse and admire ! He comes to this World again to manifest Himself, his Greatness, and Works, to the Inhabitants of it : *He comes*. This may seem strange if you consider these Things.

1. How well he is entertained in the World to which he is gone, far better than here ; he need not come again for any Treatment whatever, he has much better, incomparably better, where he is. Thither he was welcomed by Trains of Angels, with Joy and universal Triumph : *God is gone up with a Shout*, (with joyful Noise) *the Lord with the Sound of a Trumpet*. Angels, doubtless, were glad to trumpet him along in their Marches to their Mansions (as *Psalms* xlvii. 5. may be applied.) Then he is most honourably treated and respected there : He is set at the Father's Right-hand, the highest Seat in Heaven, the Place of Love, and Honour, and Delight : *At thy Right-hand are Pleasures for evermore*. There he sits down on his Father's Throne, wears many Crowns upon his Head, is adored and served by all the holy Ministers there : *Angels, Principalities, and Powers, are made subject to him*, all commanded to obey and serve him, 1 *Pet.* iii. 22. Can any thing like it be done here ? and yet, will he rise from his Throne ? will he remove the Court of Heaven ? will he come hither ? What an Amazement is this !

2. How long a Journey will he take ! a Journey from the highest Heavens to this Earth of ours ; and how far that is, no Mortal knows. Doubtless he dwells in the loftiest part of the Creation, and, doubtless, the Creation is unconceivably

ceivably high and vastly exalted, it became the Grandeur of God that it should be so. How long then his Journey may be to us we know not; how long his Road must be down thro' the highest Heavens, and down thro' the Firmament, the vast Heaven of the Stars, is past our finding out. How far it is from the farthest Star (that which is nearest to the Heaven of Angels) to that which is nearest to us, no Man can know; but vastly distant they must be. What other Heavens, or Stories of Heaven, there are before he comes to Stars, we cannot tell: But long is the Road down to our Air, and yet he comes.

3. The strange Retinue he brings along with him, very different, numerous, glorious; the largest, the noblest, that ever the World beheld; Clouds, Angels, Spirits departed and gone to him. *He comes with Clouds*, saith the Apostle here, that's one part of his Retinue, and the meanest too, tho' doubtless they'll be the most bright, sparkling, awful Clouds that ever were seen. But he comes with Angels too, What miraculous Beings are they! Who would not be amazed at the Sight! What Numbers of them will fill the Heavens! with the Arch-angel at the Head of 'em, the high Sheriff, or the Trumpeter at that Grand Assize. He has told us, *he will come in his Glory, and all the holy Angels with him*, Mat. xxv. 31. the vast Company of august Spirits that will fill his Train! Neither come they alone, human Spirits come along with them; the holy Ones that are dead, and fled from this World of ours, *they that sleep in Jesus will God bring with him*, when he comes they shall come too, 1 Thess. iv. 14. Strange, unconceivable Company of Attendants!

4. To what a World he comes: A World so full of Sin, and full of Woe; so unworthy of his Presence, and unfit for his Approaches; a World

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so vile in it self, so distant from the holy World where he dwells ! Here Sin hath reigned thro' all Ages, where Death has reigned as well as Sin, where the Devil has reigned, and still rejoices in his Triumphs ; where he usurps the Throne and Honour of God, has more Servants and Subjects than the blessed God has ; where he so inflames Mens Passions, Humours, and Lusts, that he has turned Earth into the Suburbs of Hell : The great God is almost retired thence, Souls every where bid him to depart ; and will the Son of God come hither again ? He will ; *Behold ! he comes.*

5. What must be the Fore-runners, the Prognosticks of his Coming ? Things that will strike Terror and Confusion over the whole Earth : There will be Signs enough of his Approaches, and they will make your Hearts ake ; the Earth will reel and totter beneath your Feet, you'll be afraid of being swallow'd up ; a Fire will march before him, and set the Elements on a Flame ; the Clouds will roll and fly about over your Heads, and be ready to pour down Thunder and Lightning there. What will ye do in that Day ? what Hill or Mountain will be so kind as to fall upon ye, and cover ye from the Face of him that then comes in the Clouds ?

6. How few will there be for whose sakes he should come, that will be worthy of his Presence and Approaches ? Some indeed there will be that are dear to him, and for whose sake he will come, but how few are they ? how inconsiderable in Comparifon with the rest ? how generally does the World hate him, and despise his Authority and Grace ? how generally do our Towns, and Neighbours, refuse his Gospel, his Promises, and Government ? how ready are they to send this Message after him, *we will*

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will not have this Man (this Person) to reign over us? we care for none of his Conduct, his Laws, and his Kingdom. And should he come for such as they? should he take so long a Journey for their sakes? should he present himself in his Glory, to them that care not now to behold him in his Word and Ordinances? that care not for such Communion with him as is now to be had? No, surely; he'll not come for them, few are worthy of him, worthy to see him, and yet, *behold, he comes.*

7. Thereupon how few will bid him welcome, will be glad to see him when he comes? how willing is the World that he should stay away, and never come again? This is intimated in the Text: *All the Kindreds of the Earth shall wail because of him,* shall howl and lament because he is coming; they care not to see his Face any more. And will he come to such a World as this? He may as well resolve to be absent, as we would have him to be so; better stay where he is, admired and loved by all the Inhabitants of Heaven. He comes to a World that cares not for his Company, and will not bid him welcome.

8. How much he suffer'd, when he was here last: How scandalously was he treated then! Can we think he does not remember how he was served when he was here before? Does he not remember all the Shame, Contempt, and Sorrow that was poured upon him? Will he come to such a World, where, at his last Coming, he was allowed no better Lodging than a Stable? where he was fain to be laid in a Manger among the Beasts? Good Lord! wilt thou come again? Does he not remember how soon his Life was sought? how soon he was constrained to fly out of his native Country, to save his Life? Does he not remember, in what Poverty and Reproach he here lived all his Days, that he scarce knew where to dine by day,

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or where to lay his Head at night? that he has many times continued all night in the Garden, and in the Fields? that he was slighted by his Companions and Friends? that he had numerous Enemies, and they were continually thirsting for his Blood? that at last they took him, and with wicked Hands crucified him, and hanged him upon a Tree? Can he choose but remember all this? and yet, will he come? It may well be proclaim'd, *Behold! he comes!*

9. He may do his Work without coming; the greatest part of his Work: He might continue in Heaven, and yet, by his Almighty Power, open the Graves, raise the Dead, and send them to their several Apartments: He can open the Consciences of the Wicked; make them judge themselves, read their own Doom; and then he can easily deliver them up to the Devil and his Angels, to be carried by them to their fiery Territories. He can raise the Righteous in Glory, make the Angels to approve them and applaud them, and then send Chariots of Fire (as he did for *Elijah*) to convey them to him and his Glory. All this may be done without his Coming again; and yet, *Behold! he comes!*

Application:

1. Will he come, tho it's so strange he should; You see, he will be constant to his Word. He has said he will come, and he will whatever comes on't, be his Discouragements never so many, the Obstructions and Difficulties never so great, let Hell rage never so much, the Kindreds of the Earth never so loudly wail and roar, he will fulfil his Word, confirm the Message sent by his Embassadors, *Behold, he comes.*

2. Will he come, thus strangely come? To be sure he has some great Work to do, something worth all this Solemnity, worthy of the long, pompous

pompous Journey he takes, and all the Attendants he brings along with him. And a mighty Work indeed it is, tho it has been said, that much of it may be done by his Almighty Power, without his Appearance; yet he will not act so silently. To put the greater Glory on the Work of the Day, he will come and do it himself; he will neither perform it privately, nor commit it to other Hands. He will come to the Judgment that is ordained, come to hold that last grand Assize in his own Person. It is the last concluding Work of this World, that which finishes his mediatory Service on Earth; Work that the Father hath assigned him, and he will come to accomplish it; he will come to raise the Dead, to summon Men and Angels: Angels must be judged, they that are fallen from Heaven, and have been opposing the Redeemer ever since. *He will come to be glorified in his Saints, and admired in them that believe: He will come in flaming Fire, to take Vengeance on them that know not God, and obey not his own Gospel.* To be sure on a great Work he comes.

3. Do ye think and meditate on this? on the Redeemer's Coming and Approaches? You are here call'd to Consideration. *Behold!* take notice of it, lay it up in your Minds: He is a coming. How little does the World think of it? nay, do they not take pains to put the Thoughts of it out of their Heads? What pains do they take to involve themselves in all the Cares of the World, in all the Vanities and Pleasures of Sin and Time, that they may not think of this Coming? *As it was in the Days of Noah, &c.*

4. Do ye now prepare for the Coming of the Lord from Heaven? will ye go forth to meet him? You see he is resolved to come: Are you such that will be glad of his Coming? O that you may be found of him in Peace: You see

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what vast Multitudes are like to be sorry in that Day ; *the Kindreds, the Tribes of the Earth, shall wail because of him* ; as if there were but few that rejoiced in the Prospect of his Approaches. Do you think you shall then be able to lift up your Heads with Joy, as knowing your Redeemer comes ?

Have ye believed on him ? cleaved to him ?

Do you believe this Report concerning him ?

Do you walk in him, and thereby prepare for his Return ?

Then happy are ye.

Again,

The Lord Christ is a coming, or will certainly come : One would think, by the Expression, that he were now upon the Road, that his Journey were already begun ; so *Heb. x. 37. for yet a little, and he that shall come* (or, he that's a coming) *will come* (i. e. will be here in a while) *and will not tarry*, he will not stay long away, will be here one of these days.

His Coming is represented to be so speedy, it may be, upon these Accounts.

1. His Stay is short in his own View, in his own Account of Things : And his own Judgment is truest, and may well be the Standard of ours. Now, in this Account of Things, his Stay will be reckoned short, his Coming expeditious and speedy ; for what's two or three Thousand Years to him, if it should be so long ? what's Time to him, much less such a Pittance of Time as a few Hundred or few Thousand Years ? what's a Thousand Years in his sight ? It is but as yesterday, or a Watch in the night : *As a Vesture shalt thou fold up the Heavens, and they shall be changed ; but thou art the same, and thy Years fail not*, *Heb. i. 12.* What's then a small part of Time to him ? He may well say, *I come quickly, I am a coming.*

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2. In the Prospect of Angels: What's Time to those endless Spirits? It's true, they did not know when that Day will come: *But of that Day and Hour knoweth no Man, not the Angels that are in Heaven*, Mat. xxiv. 36. Whether they do now, we know not; but they know it will come, and the intervening Time is short in their View; they can easily look thro' it all, and so can easily say, *Behold! he comes.*

3. The Time of his Coming again may be short in comparison with that of his first Coming hither. It was a long while ere he came before; much Time was gone, many Ages of the World were run out, near four Thousand Years are supposed to be spent, before he came into the World. 'Tis not reckoned, I think, by any, that his Stay will be so long. In comparison with the Delay there was of his first Coming, he may say, *I come quickly.*

4. In respect to the Work to be done, his Stay may be supposed to be short. It may be the greatest Transactions of Time are to be accomplished since his going to Heaven, the most wondrous Counsels of God are then to be fulfill'd: A Church is to be gathered, for the Redeemer's Name and Glory; the Gospel to be spread in all Nations, for converting Souls to God; and Christ to arise, and gather his Forces together: The Beast, and the Whore, and the false Prophet, are to make War with the Lamb; the War to be managed, the Beast and false Prophet to be taken and destroy'd: The Harvest of the World is to be ripened for Judgment, the Vials of divine Vengeance are to be poured out, and all Things prepared for the Lord's Coming. These are wonderful Affairs, and will take up a deal of Time. In comparison with the many, mighty Works that are to be done, it may be said, *Behold! he comes.*

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5. Time may be short in a Believer's Eye, in the Account of one that can live by Faith : To such a one Time will be short ; such a one easily looks beyond the World, beyond present Affairs and Transactions. Faith is like the Spirit of Prophecy, it represents Things to come, as present ; it beholds Things that are invisible ; it can now see the World as on a Flame, the Heavens opened, and the Sign of the Son of Man coming in the Clouds. Faith must needs say, *Behold ! he comes.*

6. His Stay is short, in comparison with what it will be after his Return to Heaven again ; there he will abide for ever. Time before his Coming is nothing, in comparison with the Duration that will be afterward. Then Eternity, I may say, begins, the Eternity of the Saints Blessedness, their complete Blessedness ; then the Lord returns to Heaven, there he dwells to all Eternity. In comparison with that Abode, that endless Duration, his present Stay is nothing ; in respect to that it may be said, *Behold ! he comes.*

But he comes ; the Lord Christ is a coming ; he will assuredly come.

Here we are to consider two Things :

1. What he comes to do, which will give us the Reason of his Coming.

2. The Application of his Coming.

1. What he comes to do, what is the Work he comes to accomplish, which will give us the Reason of his Coming. To be sure it must be great Work indeed that must invite him to come again, that must require his Presence and personal Appearance ; great Work, that he will reckon it worth while to come for.

He has great Work now to be done, such as, one would think, requires his own Presence and Care as much as any ; yea, one would think, as much as any he has to do at that Day, at the Day

of his appearing in the Clouds; a Work that highly concerns him: And that's the Work of reconciling Souls to his Father, the Work of courting and espousing Souls to himself; the Service of gaining a Bride for him out of this World, a Spouse that will be dear to him, and with whom he may live in Love and Delight for ever. If this be not done, to what purpose shall he come again? If he hath no Spouse, how can it be said, *the Marriage of the Lamb is come, and his Wife hath made herself ready?* This Service must be the Foundation of that Day; and yet for this Work he does not come again; he commits it to Servants, to Delegates and Proxies: *We pray ye in Christ's stead, be ye reconciled to God. I am jealous over ye with godly jealousy; for I have espoused ye to one Husband, that I may present ye as a chaste Virgin to Christ,* 2 Cor. xi. 2. Does he commit such important Business to other Hands? to be sure he has great Work to do when he comes himself.

Now he has variety of Work to do; Work for his Father, for himself, and his Saints.

1. For his Father: Indeed all the Work he has to do may be said to be the Father's, it is all appointed by him, and all redounds to his Glory; but there is Work that may be said to be peculiarly his, for which he will send the Lord Christ again, as *Acts iii. 20. And he shall send Jesus Christ, who was before preached unto you.* He hath sent him once already, he will send him again; send him for other kind of Service than he sent him before.

And the Service he has to do for the Father, is summed up in that of Judgment: He is to judge the World, and judge it for God, in his stead, and on his behalf. God himself is supreme Judge: the supreme Lawgiver must be supreme Judge: *The Lord is our Judge, the Lord is our Lawgiver.*

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Ha. xxxiii. 22. It belongs to him that gives Law, principally to judge according to Law; he best knows his own Mind, and the Mind of the Law. To him therefore, as under this Character, *Abraham* rightly appeals, *Shall not the Judge of all the Earth do right?* Gen. xviii. 25. But tho the Father, by Relation and Office, is supreme Judge, he need not perform the Work immediately, in his own Person; he can create a Delegate, and commission a Substitute for that Purpose, as he has really done, *John* v. 22. *The Father judgeth no Man,* (not immediately, not in his own visible Person) *but hath committed all Judgment to the Son;* and so hath commissioned him to be Judge. And for Judgment he comes.

And two Ranks and Orders there are that he must judge: Angels, and Men.

I. Angels are to be judged, to be called to account for what they have been doing since the World began: *Know ye not that we shall judge Angels?* says the Apostle, *1 Cor.* vi. 3. If we must judge them, it can be but as subordinate Judges, as Assessors with the Lord Christ: He must be principal Judge; we shall consent to, and approve the Sentence that he passes. Now we know not that the Good Angels will be judged, they have done nothing amiss; they always, in Heaven, behold the Face of our heavenly Father. This Judgment is usually, by Divines, confin'd to the Evil Angels; and there is Reason that they should be judged, and judged by the Lord Christ, the Head of the Church. There is Reason, that they should be judged by him: For,

(1.) They have not only sinned in Heaven, but have been Introducers of Sin into the World; they have not only ruined themselves, but us too. And was it not enough that they sinned in Heaven, in those happy Habitations in which they were before their

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their Fall? Must their Spite proceed to us also? Was it not enough that they were rebellious in their own Persons, but they must draw us into Confederacy with their Faction and Rebellion? Must they be set in so much Enmity with God, as to endeavour to draw as much of his Creation as they can against him? This is intolerable. And this is the Indictment that will be brought in against the Devils: They have seduced, debauched, and ruined this World of ours. In the History of the Fall ye are told, the Serpent beguiled our primitive Parents; but in the Conclusion of the *Bible*, ye are more plainly told who that Serpent is, *Rev. xii. 9. And the great Dragon was cast out, that old Serpent* (as old as the World it self) *called the Devil and Satan, who deceiveth the whole World.* There's his Charge; he has deceived the whole World: this World of ours, that he had nothing to do with; this World he hath deceived. For this he shall be judged.

(2.) He had been a Tempter to the Judge himself. For this the Judge is resolved to call him to Account. Time was when the Judge himself was on Earth, was found in fashion as a Man, and there was set upon by the Devil and his Angels. The Devil was ready to take all Advantages against him; found him in the Wilderness, assaulted him with hideous Temptations, would have drawn him to Sin, spoil'd his Redemption, and lost him the great End and Work for which he came into the World. For this he shall be judged. He is, in some measure, judged now, judged by the Spirit of God, *John xvi. 11. He shall convince the World of Judgment* (that Judgment is passed upon the Powers of Hell) *because the Prince of this World is judged.* It shall appear, that he is condemned to be cast down, and cast out of the World; and shall be judged at last.

(3.) He

(3.) He has been the great Opposer of the Lord Christ and his Interest in the World. The Lord Christ has a great Design to carry on in the World; a Design for his Father, to gather his Elect, to sanctify a peculiar People, to bring many Sons to Glory. In all this the Devil and his Angels have been still opposing him, using all Means to blast his Designs, spreading abroad Errors and Delusions in opposition to his Truth, blinding the Minds of Men lest the Light of the glorious Gospel should shine into them, hardning their Hearts lest they should be converted and healed, raising Persecutions against the Church, fighting with all their Power against the Lamb and his chosen Armies. For this they are to be called to Account, and, probably, this will be the great Indictment of the Day: That they have not only ruined Man at first, robbed God of the Glory and Beauty of the primitive Creation, but have opposed redeeming Work, the Love and Grace of the Redeemer, in his kind Offices towards this World: *Behold! he comes! and comes to put down all Rule, and all Authority and Power, all that opposeth him and his Kingdom, 1 Cor. xv. 24.*

This is one part of his Work, to judge Angels; to take account of all their Conduct since the Beginning of the World. This he must do for his Father. Then,

2. He comes to judge this World: The whole Tribe and Class of Mankind. This is frequently testify'd, and this must be done for God, *Rev. xx. 12. And I saw the Dead, (all of them) small and great, stand before God, (stand as in the Sight of God, and before the Tribunal that he hath appointed) and the Books were opened; (all Names and all Accounts were exposed to open view) and another Book was opened (a particular secret Book) the Book of Life; (the golden Book, that contained the Names of all the Chosen unto Life) and the Dead were*
judged

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judged out of those things that were written in the Books, according to their Works. An accurate Judgment this will be.

Now there is this Foundation laid for the judging our World, and judging it in another way, at another rate than that of Angels. We know not that they are set in a State of Trial for Life and Happiness again; nay, rather *they are kept in Chains of Darknes unto the Judgment of the Great Day, Jude ver. 6.* Intimating that they are to be judged, but there is no hope of Pardon and Salvation for them; *they are reserved in Chains of Darknes to that Day,* then to be condemned and cast for ever. But 'tis otherwise with the World of Men. For,

(1.) A Redeemer is come to them, one that purchases Salvation. They have sinned indeed as well as Angels, and they might be reserved in Chains of Darknes as well as they; but Mercy moves towards them, Love sends them a Mediator, one that interposes betwixt them and divine Justice; one that makes Atonement for Sin, is a Sacrifice for the Iniquity of the World, *would be made Sin (made under the Guilt of Sin) that we might be made the Righteousness of God in him, 2 Cor. v. 21.* The Judge himself was so, he was sacrificed and slain for the Redemption of the World: *Behold the Lamb of God that taketh away the Sin of the World!* and now, *to them that look for him will be appear without Sin unto Salvation.*

(2.) Thereupon a glorious Gospel is sent into the World, to invite it to Reconciliation with God; it comes with this Language, *We beseech ye be reconciled to God,* let the Enmity be continued no longer: God is willing to be reconciled, be ye willing and Peace is concluded.

(3.) A Redeemer with Life and Peace is offered unto sinful Souls: The Redeemer stands and cries,
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(as in the great Day of the Feast) *Whoever thirsts, let him come unto me and drink; let him of take the Waters of Life freely.* He offers himself to you, and complains that ye will not come and accept him: *Ye will not come to me that ye may have Life.* He offers eternal Life, together with himself: *He that hath the Son hath Life.*

(4.) Hereupon the World is set upon a new Trial for Eternity; it stands not now upon the old Covenant of Innocency; we are not treated in our old Head, in the first *Adam*; we are set upon our Feet, each Man is dealt with in his own Person: Now the Proposal is, That you will repent, and return to God. The Case is brought home to your own Souls, and the Inquiry is, What you will do to be saved? God comes and treats with your Minds and Hearts, he calls your Hearts and Affections to himself, and as you act you are to be judged: *We must all appear before the Judgment-seat of Christ, that every one (every Man in his own Person) may receive the Things done in his Body, &c.* 2 Cor. v. 10.

(5.) The News of a Judgment to come is sent to the World; yea,

(6.) Hereupon the World is summoned to Repentance, to Repentance towards God, *Acts xvii. 31.*

And God will have an Account taken who would repent upon this News, and who would not; and thereupon he will send his Son to take the Account, *Acts iii. 19, 20.* He will send Jesus Christ to see who would repent, and be converted.

This Work he has to do for his Father. Then,
2. He has Work to do for himself. The finishing the Work he has begun, the Work of the eternal Redemption. Redemption includes two Things. 1. The Payment of the Price. 2. The Deliverance of the redeemed Captives. The Price has been paid long ago, and, in that respect, Redemption

demption is over : *By his own Blood he is entered in to the holy Place, having obtained eternal Redemption for us, Heb. ix. 12.* But then there's the Deliverance and Discharge of the redeemed Captives, that is not done yet ; it is to be done at that Day when our Lord comes in the Clouds, whereupon that Day is emphatically styled, *the Day of Redemption, Eph. iv. 30.* the Day wherein Redemption will be wound up and compleated.

Now, this Work that our Lord has to do for himself will consist in these two Things. 1. The Perfection and Consummation of his Church. 2. The Destruction and Overthrow of all his Adversaries.

1. There's the Perfection and Consummation of the Church. This is Work for himself, Work that belongs to him as Redeemer, Work that he has undertaken and will redound to his Glory : Now this Work consists principally in these four Heads.

1. In his raising all the Members of the Church from the Dead.

2. In gathering them altogether as one Band.

3. In sentencing them, and approving them before all the World.

4. In presenting it a glorious Church unto himself.

1. In raising all the Members of his Church from the Dead. This he will do by another Principle than that by which he raises the Wicked ; he will raise the Wicked by his Power, but he will raise the Members of his Body by his Spirit that dwells in him : *He that raised up Christ from the Dead, shall quicken your mortal Bodies by his Spirit that dwelleth in you, Rom. viii. 11.* The Members of his Body he raises in Purity, Power, and Glory, so that they shall come out of their Graves glorious Beings, conformed to the Redeemer himself, shining like him ; they are designed to be like him,
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the First-born, that he may in all Things have the Preeminence : Christ, the First-Fruits, will raise all the rest.

2. He gathers them all together as one Band, one illustrious Company. Then will be the great Separation-day ; then shall the Precious be separated from the Vile, the Righteous from the Wicked, the Wheat from the Tares and the Chaff. The Judge will separate his own from the rest of the World, to see how many they are, and to see that none be wanting. In this he will use the Ministry of Angels, *Mat. xxiv. 31. And he shall send his Angels with the Sound of a Trumpet, and they shall gather together his Elect from the four Winds.* Of those the Father has given him he must lose none : And so he will see that they all be raised at the last Day.

3. He will sentence and approve them before the World : since he is Judge he must pronounce a Sentence upon them, and it shall be a Sentence of Justification ; they shall be justified against the Accusations of the Devil ; against the Clamours, Censures, and Condemnation of the World. They were accused as Hypocrites, Hereticks, Schismatics, Leaders in Sedition and Rebellion in the World. The Judge will justify them, and his Justification will be Approbation enough ; 'twill be perpetual Applause, *Well done, good and faithful Servant, &c. Mat. xxv. 23.* He will approve his Saints before Angels and Men. As they lived and walked better than others, they shall hear better than others. Then,

4. He will present them to himself a glorious Body. Having raised them, collected them together, approved them before the World, he will set them before himself, for his own Approbation and Delight : He will rejoice to see the Fruit of his Death, and the Travel of his Soul ; rejoice in the Per-

Perfection of his Spouse, which never, till now, stood complete before him. *Now the Marriage of the Lamb is come!* now the Spouse is ready, and never till now; now he obtains the great End of his Redemption: *He loved the Church, and gave himself for it, that he might sanctify it and wash it, and present it to himself a glorious Church,* Eph. v. 27. That he does this Day. Now he rejoices in her as the Fruit of his Love, the Purchase of his Death, the Conquest of his Word and Spirit. He was fain to take her captive in the Day he went forth conquering and to conquer.

This Work he has to do for himself, for his own Honour and Glory: *He will come to be glorified in his Saints, and admired in all them that believe.*

The next Part of this Work is the Destruction and Overthrow of all his Adversaries, all the Opposers of his Name and Glory: He will be glorified in their publick Ruin and Downfal. The War has been long and tedious, continued thro' all Ages; but then, an End will be put to it for ever: The Judge will come to triumph, and make a Show of them openly.

The Enemies that are then to be ruined and overthrown, are these four: Sin, and Death, devilish Men, and Devils themselves.

1. Sin: The first Enemy of the Mediator, against which he designedly took up Arms; which, by all his Weapons, he intends to vanquish and cast down. This is the Design of his Death: *In that he died, he died unto Sin once*, he died for the utter Overthrow and Extirpation of Sin, Rom. vi. 10. *Now once in the End of the World, hath he appeared to put away Sin by the Sacrifice of himself,* Heb. ix. 26. This is the Design of his Word and Spirit. This Sin, will be intirely abolished when he comes again, his Members being raised in perfect Purity and Holiness.

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2. Death: That came in with Sin, reigned in all Ages, and is the last Enemy that he destroys, 1 Cor. xv. 26. that shall be destroy'd when all Mankind shall be rescued from his Power: The Saints raised incorruptible and immortal. Then shall that *ἑννίκιον*, that triumphant Song, be in Fashion at that Day, 1 Cor. xv. 55, 56.

3. Devilish Men are his Adversaries, and he will come to their Overthrow. Men have been Devils incarnate; with diabolical Spite and Power they have waged War against the Judge and his holy Armies: *They worshipped the Dragon* (the old Serpent that deceives the World) *which gave Power to the Beast*, to the Anti-christian Potentates of the Earth, Rev. xiii. 4. All these shall be taken in War, shall be made Prisoners of War, yea, shall be condemned and executed: *And I saw the Beast, and the Kings of the Earth, and their Armies gathered together, to make war against him that sat on the Horse, and they were taken*, Rev. xix. 19, 20.

4. Devils themselves will he overthrow and trample down. They shall be deprived of their Dominions and Possessions, their rambling about the Earth will be put to an End, their War will be over, their Armies will be vanquished and slain, and they themselves doomed and damned for ever. Then shall be fully accomplished the old Prophecy, *That the Seed of the Woman shall break the Serpent's Head. And the Devil, that deceived them, was cast into the Lake of Fire and Brimstone; where the Beast and false Prophet are, &c.* Rev. xx. 10.

This he has to do for himself; Work in which he is and must be engaged for his own Truth, and Honour, and Glory. Then,

He has Work to do for his Church and Saints therein, Work for which they expect him, and look and long for his Coming again. This is his gathering them together, his perfecting and glorifying

ing them, his publick espousing them to himself, his putting on them the Crown of Life, his conducting them to the Father, and to their Mansions in Heaven.

But this falls in with the Work that he hath to do for himself, and so I'll enlarge upon it no more.

On such Business he comes; such Reason he has for coming.

Application:

1. Is he coming? What an astonishing Day will that be in which he comes! how amazing and surprising to all the World! O the Wonders and Prospects of that Day! What will it be to see the Clouds all in a hurry, as if they strove who should meet him first of all! To see all the Signs that will portend his Coming! To see the Earth all in a Flame! The Heavens ready to melt! To see the Angels marching before him! To hear the Arch-angel's Trumpet! and, at last, To see the Judge's Face! What a great and terrible Day will that be!

2. Is he coming? How sad is it the World so little believes it! *Who hath believed our Report?* so the Prophets were fain to complain in their Day, concerning his first Coming; and so we must, concerning the second, *Who hath believed our Report?* even this Report concerning his Coming again, how little does the World think of it, believe it, or expect it? *Nevertheless, when the Son of Man cometh, shall he find Faith on the Earth?* Luke xviii. 8.

3. What State now are ye in? are ye ready for his Coming? are ye prepared to see him, to meet him? can ye wish for his Approaches? It is one Mark of Saints, that they look, and wait, and wish for that Day: *To them that look for him, will he appear without Sin unto Salvation.* Have ye got Oil

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Oil in your Vessels? sanctifying Grace in your Hearts, that you may see his Face in Peace?

4. Do you govern your Lives by this Principle, That your Lord is coming? coming to judge the World in Righteousness, coming to take Vengeance on them that know not God, and that obey not his Gospel: What Work would such Belief have made in the World!

5. You may seasonably remember and meditate this Truth this Day, That our Lord will come. There is an Ordinance may well put us in mind of it; his own Supper. It looks backward, and puts us in mind of his Death: *Do this in remembrance of me*, in remembrance of me dead, crucified for your Sins. It looks forward, tells ye how long that Ordinance is to be continued in the Church, till the Lord comes again: *Ye shew forth the Lord's death till he come*, intimating, that he was dead, is now alive, and will come again. When ye meditate on his Death, meditate also on his Coming again. The Time's a-coming when these Ordinances shall cease: We shall not view him thro' these Glasses, thro' Bread and Wine; but shall see him Face to Face.

Now we come to consider the State and Equipage with which he comes: *With Clouds*. These are often mentioned as his designed Attendants at that Day: *Mat. xxiv. 30. They shall see the Son of Man (who will then appear like the Son of God) coming in (and with) the Clouds of Heaven, with Power and great Glory*; all the Clouds shall be ready at his Service.

Our Lord will come with Clouds.

Now we may consider,

1. What may be the Ministry of the Clouds, what Service they may do him at that Day.

2. What may be the Reason why he will be attended with them, why he will come with Clouds.

3. The Application.

1. What may be the Ministry of the Clouds, the Service they may do him in the Day when he comes again.

Now there may be these several Ministries and Services for the Clouds, these Offices for them to perform.

(1.) They may be his Harbingers, to prepare his Way and give notice of his Coming: Who knows the Revolutions of that Day? Heaven and Earth will be in Convulsions, and then the Clouds will fly and flutter up and down; their Agitations will shew that Time is breaking up; that an extraordinary Day is coming. There will be Signs of the Son of Man, Signs enough, and, doubtless, one will be in the Clouds: Strange Clouds will arise, such as were never seen before; strange Colours in the Clouds, some fitted to strike Terror and Dread, like that on Mount Sinai, awful to Moses himself: *Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon*, Exod. xl. 35. some bright and glorious, like the Pillar of Fire; all astonishing and amazing. Strange Motions in the Clouds, some flying away, others succeeding in their room; strange Revolutions of 'em up and down; a long Train marching along, till those shall come that usher in the Judge himself. The Clouds will alarm the World, and give notice of the Judge's approach; they'll be the Harbingers of the Judge.

(2.) They may be his Chariot to bring him, they may be employ'd to convey him hither. The Power of the Father will be his; and of the great God it is said, *He lays the Beams of his Chambers in the Waters*, (in the Waters that are in the Skies) *he makes the Clouds his Chariots*, (he travels in them) *he walks upon the Wings of the Wind*, (they drive his Chariot along) Psal. civ. 3.

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(3.) They may be his Tent or Pavilion in which he will keep Court. He appears as Judge : He must have his Tribunal, his Court for his Grand Assize, a spacious Room in which he and his Officers will appear, and where Criminals are to be brought before him. This may be made by the Clouds, they may so range themselves as to form a curious Pavilion for his Lordship to sit in, as *Psal. cv. 39. God spread a Cloud for a Covering, for a Canopy.* He made it a Tent, when he travelled with his People in the Wilderness. So *Psal. xviii. 11. His Pavilion round about, were dark Waters, and thick Clouds of the Skies.*

(4.) They may be his Throne, or Chair of State on which he sits : In his Pavilion he must have his Seat, a Place peculiar to himself, to distinguish his Majesty, and his Office. This may be form'd by Clouds, as it's probable that was at Sinai, when you read *Exod. xxiv. 10. And there was under his Feet, as it were a paved Work of Sapphires, and as it were the Body of Heaven in clearness.* This was ordered for his Footstool. So *Rev. xiv. 14.* you find the Judge upon a Cloud : *And I looked, and behold (I saw to my Amazement) a white Cloud, (a bright sparkling Cloud) and one sat upon the Cloud like to the Son of Man, having on his Head a golden Crown;* he looks as coming to Judgment : Clouds are his Throne, his Cushion, his Footstool.

(5.) They are his Attendants and Retinue, they make up part of his Train ; they go before and behind, and fly round about him, and take the Places of Lacqueys and Pages of Honours, *Mark xiii. 26. Then shall ye see the Son of Man coming in the Clouds (and with the Clouds) with Power and great Glory, in great State and Magnificence.*

(6.) They may be his Messengers, or Serjeants, to bring Persons to Court : As he comes in the Capacity of a Judge, so Persons must be summoned

moned and brought before him. His Court will be held on high, aloft in the Air : How shall the Judged get thither ? the Clouds must fetch them : *Then we who are alive and remain, (i. e. remain alive till he comes) shall be caught up in the Clouds (or caught up by the Clouds) to meet the Lord in the Air, 1 Thess. iv. 17.* As he comes with Clouds, you shall go away in them and with them : He shall descend in Clouds, you shall mount up in them and with them. They are Apparitors to the Court, to fetch ye that you may make your Appearance there ; and Serjeants, to bring ye, and set ye before the Face of the Judge.

He may well be said to come with Clouds ; such Ministry and Service has he for them to do.

2. Now consider why he comes with Clouds. And so,

(1.) He may come with Clouds, possibly to shroud the incomparable Brightness of his Glory, or to make his Glory more awful to Spectators. To shroud the Brightness of his Glory : His Glory in his Apparition to *Paul*, was above the Brightness of the Sun : What will it be when he comes again ? how can the World bear his pure, unalloy'd Glory ? It's too bright for every Eye, and yet it's design'd that every Eye should see him : They may see him as surrounded and veiled with Clouds ; he may perhaps choose to appear like the Sun in a Cloud, like the *mighty Angel* (Rev. x. 1.) *that came down from Heaven clothed with a Cloud.* Perhaps he could not otherwise be well seen, or look'd upon. So God descended on *Sinai* : *The Glory of the Lord abode on Mount Sinai, and the Cloud covered it six Days, Exod. xxiv. 16.* Our Lord may surround himself with Clouds, to represent himself more awful and tremendous to the Spectators ; as Light darting thro' a Cloud.

(2.) He

(2.) He may come with Clouds, to shew that he is a heavenly Lord; a Lord from Heaven, and the Lord of Heaven too: *He is the Lord from Heaven*, the second *Adam* is so, 1 Cor. xv. 47. He will shew his Original, by coming in and with the Clouds of Heaven. He is Lord of Heaven, of the Hosts and Powers there; they shall all stoop to him and his Service: The Clouds are all preft at his Command, and are ready to attend him in his Journey hither. He is Lord of Heaven, the rational Powers of Heaven joyfully wait on him, they are Volunteers in his Service: *He comes with his holy Angels*. The irrational Powers are at his command: *He comes with Clouds*. It will appear that he is Lord of Nature; that the Hosts of Heaven are his. It may well be said in that Day, *What manner of Man is this? the Winds, the Sea (yea, the Clouds) obey him*, as Mark iv. 41.

(3.) It is an old Fashion for divine Majesty to come with Clouds, and our Lord will follow it unto the End. He may well imitate his Father: *The Father* (says he) *loves the Son, and sheweth him all Things that himself doth*, (acquaints him with all his great and mighty Works) *and he will shew him greater Works than these, that ye may marvel*, John v. 20. Here's a greater Work than those: How to come in the Clouds? God was wont to do so of old, *Exod. xvi. 10. The Glory of the Lord appeared in the Cloud*. So he came down upon Sinai; so he came to take possession of the Tabernacle and Temple. This might be a Presage, a Prognostick, that in due time the Son of God would come to take possession of his Church; But, at least, he may well imitate his Father, and preserve the old Custom of Heaven, and so come in the Clouds.

(4.) He may well employ the Clouds to bring him again, for they took him away; they owe him

him so much service as to bring him back ; yea, they may be glad and proud to bear him : Nay, they owe us so much Service as that comes to ; they owe it to his Church below. They deprived her of his Presence, deprived his Disciples of the Sight of him, they stood gazing after him as long as they could : *While they beheld* (and they look'd as intently as they could) *he was taken up, and a Cloud received him out of their Sight*, Acts i. 9. Unkind, unfriendly Cloud, would they be ready to say, wilt thou bereave us of the Sight and Presence of our Lord ? But they'll make them amends, they'll restore him more glorious than he went away ; they'll be the Church's Friends ; they'll bring the Bridegroom again, and bring him in all his Glory : *Behold ! he comes with Clouds !*

Application : Infer,

1. Then, what a cloudy Day will that be ! were the Clouds ever so many, so amazing, so busy before ! Ever so many ! they'll fill the Sky, and cover the Heavens ; they'll all be ready to attend their Lord and ours. Ever so amazing ! Clouds of all Colours, black, thick and dark, portending Judgment that's a-coming : Clouds bright, fiery, pleasant, importing to some, that their Redemption draws nigh. Pillars of Cloud to terrify *Egyptians*, and all the Race of the Ungodly ; Pillars of Fire to enlighten and encourage the Generation of the Righteous. Nay, who knows but there will be a rich Cloud bearing a Rainbow round the Judge's Head, like the Description, *Rev. x. i. And I saw another mighty Angel come down from Heaven clothed with a Cloud, and a Rainbow was upon his Head ; and his Face was as the Sun.* This was a Representative of the Lord Christ, how he will be clad in that cloudy Day. It may well be proclaimed, as *Ezek. xxx. 3. The Day is near, even the Day of the Lord is near ; a cloudy Day.*

2. How

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2. How unlike will his second Coming be to his first ! what a vast Difference between his first Appearance and his last ! Before, he came low, lowly and mean ; now he will come like himself, high, and highly exalted. Before, he came like another Man, thro' the darkness of a Womb, into a Stable, into a Manger ; now he comes in another manner, at another rate : Comes in the Heavens ! comes with Clouds ! *Before, he came by Water and by Blood, 1 John v. 6. with sanctifying, with justifying Grace ; he came to suffer, and to pour out his Spirit ; now he comes with neither, to suffer no more, nor to give his Spirit to graceless Souls : He comes with Clouds, that bring neither, neither Water nor Blood. Now his Sentence will be, He that is filthy, let him be filthy still. He comes in State, in Terror, with awful Equipage. He comes with Clouds !*

3. Will not this intimate that he will employ Means where he can, Instruments in the Affairs of his Kingdom. He may come without Clouds if he please as well as with them, they can't promote his Approaches, nor convey him by any Power of their own ; but use them he will, he will shew his Power and Pleasure, that he has Servants at his Command. He will feed Thousands with a few Loaves ; anoint Eyes with Spittle and Clay, and heal them with such a Salve. In extraordinary Cases he is pleased to use some means or other. He comes with Clouds !

4. You see what empty things will bring the Lord Christ when he is pleased to come : what slight Vehicles will he make use of to afford us his Presence ! What more empty than a dry Cloud ? and yet, *Behold, he comes with Clouds !* he'll employ empty things, that he may fill them : *He will fill All in All.* We our selves are empty, he fills us : What are his Ordinances but empty things

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things of themselves, empty of that Grace and Peace that he has annexed to them? What can Water do to cleanse the Soul? yet *Baptism saves us* (is a Means of Salvation) *thro' the Resurrection of Jesus Christ*, 1 Pet. iii. 21. What can Bread and Wine do to administer heavenly Grace to the Heart? and yet *the Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ?* what contemptible things will bring him when he is willing to come! Tell, ye *Daughter of Sion* (tell the whole Church of Christ) *Behold, thy King comes to thee*, (tho he comes in a way you'd little think of) *comes sitting upon an Ass, upon a Colt, &c.* Mat. xxi. 5. he'll come upon an Ass, or in Clouds, which he pleaseth.

5. Think of this when ye see the Clouds: Let the Sight of the Clouds put you in mind of this Truth, and of him that comes with them. Spiritualize natural things: Let Nature assist you in your sacred Meditations. You see the Winter is past, the Spring is come; remember the Resurrection-Day is coming, when all the Inhabitants of the Earth shall spring from under Ground. You see the Clouds arise and bring the Rain; remember they'll bring the Son of God ere long. When you walk out in the Evening, imitate *Isaac*, and meditate in the Fields: And when ye see the Clouds of various Shapes and Colours, remember these Clouds will have another Service in a little while; now they adorn the Heavens, but then they'll bring him that is the great Ornament of the Heavens, the *bright and Morning-Star, the Sun of Righteousness*. These Clouds will be the Church's best Friend, they'll bring the Bridegroom; they'll be the Enemies of the wicked Race; they'll bring the Judge: *He comes with Clouds!*

Now

Now we come to consider the Spectators of this great Shew, this amazing Sight, *The Son of God coming in the Clouds.*

The Spectators are represented, 1. More generally, even universally, *Every Eye shall see him*: All that have seen any thing else, shall see him. 2. More particularly: The Sight shall be presented to one special Company, *And they also* (even they) *that have pierced him*, they that wounded his Body and pierced his Heart, shall see him, they that little thought how great and honourable a Person he was, shall, to their Amazement, see him coming in the Clouds.

1. The Spectators are here reported more generally, even to an Universality, *every Eye shall see him*. We know of none that shall be excepted, we know no reason for excepting any; and so there will be a whole World of Spectators; this whole World shall be called to the Sight that will then appear. Not only the Living will behold him, but the Dead shall be awaked to behold him too; old *Adam*, with all his numerous Offspring, (those that have been dead and rotten for above five or six, or more, thousand Years) shall all be called out of their Graves to see him who then comes in the Clouds. The Eyes that ever saw any thing before, shall see him then: The Eyes that have seen the Heavens and the Earth, must see him that will put a Period to them; that have seen his Word and Ordinances, must see him that ordain'd and sent them: The Eyes that have been turn'd from him, and turn'd to Sin and Vanity, must see him whom they would not see before: The Eyes that have been stretched out in looking for him, shall see him to unspeakable Satisfaction and Joy.

Every Eye shall see him.

Here we have only these two Heads to pursue.

1. To give you the Reason of the Determination, why every Eye shall see him. And,

2. The Application of the Case.

1. The Reason of the Determination, why every Eye should see him, why it is meet it should be so.

It's meet that every Eye should see him, if you consider, 1. The Dignity and Excellence of his Person. 2. The Weight and Worth of the Office he has assumed, in reference to this World of ours. 3. The incomparable Glory with which he is cloth'd, and with which he will come. 4. The publick Office in which he is to appear, and which he must discharge. And, 5. The Influence that ought to be cast on the several sorts of Spectators.

1. It's meet that every Eye should see him, if we consider the Dignity, the Excellence, yea, the Extraordinariness of his Person, the like to whom is not to be found in Heaven or Earth; a Person, composed of God and Man united, one in whom Divinity and Humanity (the divine and human Nature) so harmoniously, so wonderfully dwells; one that is Son of God and Son of Man in one glorious, incomparable Person. What tho ye can't see the Whole of his Person! particularly, the divine Nature, that is altogether invisible, yet, is it nothing to behold so much of his Person as can be seen! to see the human Nature, that is so incomprehensibly united to the divine! to see the celestial, the exalted Man, Christ Jesus! to see the Man that was born of a pure Virgin! that was immediately form'd by the over-shadowing Power of the Holy Ghost! and not only so, but the Man that is advanced above Angels! advanced, I mean, not merely since his Ascension to Heaven, but ever since he was made and born; advanced above them by his personal Union with the divine Nature, with the Son of God! Here's the Man that

is intimately conjoin'd with God! *the Word was made Flesh*, the Word that was with God, and was God; the eternal Son *became Flesh*, put on human Nature, assumed the Man Christ Jesus. And that Flesh, that Man Christ Jesus, is now coming in the Clouds. You may remember *Pilate* once brought him to publick View, with this Proclamation, *Behold the Man!* the Man you crave; the Man that professes to be your King, *John* xix. 5. But the Father will send him into the World again, (as *Acts* iii. 20.) and when he sends him, he will as good as say to all the World, *Behold, the Man!* the Man that is *my Fellow*, my Companion, *Zech.* xiii. 7. The Man that I have chosen to be next my self, and sit down with me upon my Throne. Here's a Man that is advanc'd above all Mankind; to whom all Knees must bow: A Man set superior to all the Angels, dignified above all the rest of the Creation; as vast, as glorious, as populous as 'tis, here's a Man made President and Lord of all. Such a one is worthy to be beheld by all, a Spectacle worthy of every Eye: It may well be determined that *every Eye shall see him.*

2. It's so meet, if we consider the Weight and Worth of the Office that he has assumed, and assumed in respect to this World of ours. 'Twas for the Discharge of a mighty Office that he assumed our Nature; for the interposing betwixt God (the eternal God) and this World of ours, he undertakes to be Mediator betwixt us: And who shall mediate betwixt a consuming Fire, and poor Briars and Thorns that are set against it? The reconciling Office is committed to the Man Christ Jesus. 'Tis a general Office on the Behalf of Mankind: *God was in Christ reconciling the World unto himself*: Not the Jewish Tribes only, not this or the other Nation, but the various Tongues and Kindreds of the Earth. 'Tis a mighty Office
of

of unconceivable Importance; the Glory of God, the Salvation of the World hangs upon't: 'Tis a kind, compassionate, gracious Office, without it all Mankind were intirely lost and damn'd. Is it not meet that such an universal, grand, loving Officer, should be seen by all! He who, when our Necessities required it, seasonably stept forth and said, *Let their Blood be required at my Hand!* that so kindly and mercifully said to his Father, *Sacrifice and Burnt-Offering thou wouldst not* (thou hast had them a great while, but they are not the things that thou requirest any longer; they can't appease thy Wrath, nor take away their Sins, nor ransom their Souls.) *Lo, I come to do thy Will, O God!* that Will of thine, according to which they are to be redeem'd and sanctified, and brought to Glory. The Father, then, will present him to be seen, just in the Language that you read, *Zech. vi. 12. Behold the Man whose Name is the Branch,* (the Root, the Offspring of David) *he shall grow up out of his Place,* (he shall flourish and prosper) *he shall build the Temple of the Lord,* (shall raise up a Church to his Father out of this World) *and shall bear the Glory,* (sustain the whole Weight of it) *shall sit and rule upon his Throne, and he shall be a Priest upon his Throne,* (a Priest in royal Authority, the High-Priest and King of the Church) *and the Counsel of Peace shall be between them both.* All this hath he done. And this Person must you see, the High-Priest, the Prophet and King of the Church; you shall see him who is the Redeemer of Souls, the Sacrifice for the Sins of the World, the Saviour of them that believe. *Behold the Lamb of God!* he comes in the Clouds, tho not as Lamb only, but as *Lion of the Tribe of Judah.* The King's and Potentates of the Earth will desire to be covered from the Face of the Lamb. The Great Day of his Wrath is coming, and who shall be able to stand?

stand? You shall see him that bore your Sins in his own Body on the Tree; him that died for your Offences and rose again for your Justification: Him that is gone into Heaven, that is preparing Places for you there, interceding for your Ascension thither; that is now governing the World, and preparing for his Return. This great, general, holy Officer is worthy to be seen by all; 'tis meet the Inhabitants of the Earth should some time or other see him, accordingly 'tis determin'd that they shall: *Every Eye shall see him.*

3. Every Eye shall see the Glory with which he is cloth'd, the Honours conferr'd upon him by the Father; every Eye shall see this, according to its Measure and Capacity. It shall then appear how acceptable he hath been to the Father in all his Work, tho' he was not so to you; how glorious in the Eyes of the Eternal God, according to his own Expression, *Isa. xlix. 5. Thus saith the Lord that formed me from the Womb* (that chose and appointed me before I was born) *to be his Servant* (his Servant in reconciling the World unto himself) *to bring Jacob again to him,* (to restore these apostate Souls). *Thou Israel be not gathered* (brought home to my Father) *yet shall I be glorious in the Eyes of the Lord, and my God shall be my Strength.* Then shall it appear how glorious he is to his Father indeed, and what Glory he hath put upon him; then shall every Eye see how the Father hath loved him, loved him for loving you: *Therefore doth my Father love me, because I lay down my Life* (and lay it down for you, and for your Redemption) *that I may take it again,* (and employ it for your Salvation,) *John x. 17. loved him for all his just and righteous Proceedings: Thou hast loved Righteousness and hated Iniquity, therefore God, even thy God, &c. Heb. i. 9.* You shall see what Oil of Gladness is poured on his Head; you shall see what

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is done to the Person whom the universal King (the King of the World) delights to honour. He had a Joy set before him, a Crown promised to him, all manner of Honours entail'd upon him, in case he would but fulfil the Mediator's Service: This he has done, and ye shall see how he wears them. *Because he became obedient to death, the Death of the Cross, you shall see how the Father has exalted him, and given him a Name above every Name, that at his Name every Knee may bow.* You shall see all Knees bowing before him when he comes in the Clouds, and your own bowing among the rest. The Sight of this Glory will be terrible to his Enemies, and to those that never loved him; but a Joy to those that wish'd his Glory here, and therefore he prays that they may behold it still: *Father, I will that those whom thou hast given me, &c. John xvii. 24.* It will be Happiness enough to them (to those that are my Friends) to behold my Glory. 'Twill be Death to others; but see it they shall, tho they wail at the Sight of it; it shall appear to all what Glory the Father (according to his Promise and Love) hath poured upon him.

4. It's meet all should see him, since he comes upon a publick Account, publick Service; he comes upon Business that concerns all, he comes to judge the World and all the Souls that ever dwell there. This is to be published to you now, That Jesus is Judge of all, *Acts x. 42. he hath commanded us to preach* (God hath commanded us so to preach) *to all the People* (to every Congregation where we come) *and to testify that this is he* (this Jesus is he) *that is ordained of God to be the Judge of Quick and Dead.* Judge of the Quick, those that shall be found alive at his Coming; and of the Dead too, of all that have died since the World began. In such Capacity he appears; and is it not meet that

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that every one should see his Judge? see him that must take an account of all they have done in the Body, whether good or evil? He comes to judge Hearts and Eyes, to take cognizance of Sins that have entred by the Eyes; he comes to summon you to his Bar, to consider what your Lives have been, what your Regard has been to his Name, and Grace, and Gospel, and to pass a decisive Sentence upon you for Eternity; and so 'twill be expedient that every Eye shall see him.

5. Every Eye shall see him, that the Sight of him may have its due Influence upon the several sorts of Spectators. Upon the Spectators Account he will be seen, for making due Impressions upon every Mind; the Day's a-coming, when the Eye shall affect the Heart more than ever it did, shall convey the most potent, invincible Resentments thither.

There will be, you know, two different Ranks of Spectators, and his Appearance is designed to strike different Impressions upon them, Impressions suitable to their State and Character. There will be his Friends and his Foes, and the Sight of him is designed to make suitable Impressions upon them both.

1. There will be his Friends; those that loved him, and out of love were glad to serve him: These will be glad to see him, will bid him welcome, and shout for Joy: *Hosannah! blessed be he that comes to us in the Name of the Lord.* He intends that they shall see him for their Joy; he means to affect their Hearts, yea, fill their Souls with Satisfaction and Joy at the Sight of him. They shall see him whom they believed, and loved, and followed, and shall bless God that ever they did so: Now we are not ashamed of our Faith, and Hope, and Services, we see *whom we have*
be-

believed; we see he is able to keep all that we have committed unto him, unto this Day. We see he is come to fulfil his Promises, and give us the Crown of Life. They shall see him for their unspeakable Consolation: He will come (on purpose) to be glorified in his Saints, and admired in all them that believe.

2. Upon his Foes: Those that would not love him, nor be reconciled to his Father by him. They shall see him, that they may see who it was, what manner of Person it was they would not love, admire or serve. They shall see who it was that they would not he should reign over them; who it was to whom they would not be espoused. For that was the Case; the Son of God would take to himself a Spouse out of the World, to that End he sends his Embassadors to Court for him. They are to espouse ye to him, but ye will not have him; the Language of your reluctant Souls is, *There is no Form nor Comeliness in him*, (he is not comely enough for us) *and when we shall see him* (see him in the Days of his Flesh) *there is no Beauty that we should desire him.* But he will come again, that ye may have a second View of him; then ye shall see whether he has Beauty enough to be desired; then ye shall curse the Day in which ye refused him, when ye shall see his dazzling Beauty striking thro' the Clouds, ye will envy the Happiness of those that accepted him; then you'll wish that your Soul were in their Souls stead. You shall see the Solemnity of that Day, Proclamation will be made, That the Marriage of the Lamb is come; that his Spouse has made herself ready. Then shall she be presented to him in all her Glory, received by him with exceeding Joy. Then, surely, these Resentments must arise in different Breasts,

1. The

1. The Church, the whole Company of Saints, will rejoice that they received him, and received him with all his Inconveniences, with all the Reproaches and Crosses that attended him. O happy Day, in which the Match was made! in which the Soul was persuaded to accept the Son of God for its Bridegroom, its Lord and Blessedness. Blessed, they that believed, tho they had not seen! that believed that one day they should see him, and see him to fullest Satisfaction. O how will they bless the Bridegroom that offered himself to them! bless the Grace that strove and moved upon the Soul, and at last prevailed! and bless the Ministry that courted, and sued, and would not give over till they had gained Consent! The Apostle that tells his *Corinthians*, that *tho they had ten thousand Instructors in Christ, yet had they not many Fathers; for in Christ Jesus have I begotten you thro' the Gospel*, (begotten ye to Christ thro' his Gospel) tells them (in his second Epistle, Chap. i. 14.) *as ye have acknowledged us in part, that we are your rejoicing, (we are your Joy) as ye also are ours in the Day of the Lord Jesus.* We are your Rejoicing, you will rejoice in, and bless those that gained ye for Christ Jesus.

2. You'll fret and vex that you refused him, him that you shall then see coming in the Clouds. How will you be enraged at your selves, for all your Unkindness towards him? what will be the Reflexion, the Stings of your Consciences? what Excuse will you make for your Refusals of him? Will you tell him, that you could not have while to attend him, or attend the Motions and Offers he made to ye.

3. The *Gentile Lands* may well mourn that he was not offered unto them; they were without Christ in the World, he was not manifested unto them.

Now

Now the Application.

1. What a vast Sight must this be, to the Beholding of which every Eye must be call'd ! every Eye that hath seen any thing since the Foundation of the Earth was laid ! What a Spectacle must here be, that claims so many Beholders ! the most strange and amazing that ever the World saw ! It may well be call'd, *the Great Day* ; the Day in which such great Things shall be done, such a Great Person shall appear, to the Sight of whom all Eyes shall be summon'd ! those that have purified and mouldred to the Dust thousands of Years ago, the Eyes that had lost their Sight, the Persons that were born blind shall be restored and healed, that they may see him that comes in the Clouds.

A Sight more wonderful than that of,

(1.) Our first Parents in their primitive Innocence and Lustre, yet that, no doubt, would be a curious Sight ; to see them before any Sin had stained them, any Disease had marr'd the Fabrick of the Body. The Creation round about stood all in its Beauty, no Disorder there : What a transporting Sight would this be !

(2.) Of *Enoch* in his happy Translation, at the time when God took him ; took him from walking with him on Earth to converse with him in Heaven.

(3.) Of *Elijah* in his flaming Ascent, when he mounted in his fiery Chariot : There was a strange Honour done to a Mortal !

(4.) Than that of our Lord here in the Days of his Flesh.

(5.) His glorious Ascent into Heaven.

(6.) The Apostle here, in all his heavenly Revelations.

2. What a vast Congregation will there be at that Day ! what a vast Multitude of Spectators, when

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when all Eyes shall be brought together, and all Beholders united !

3. You see the Day's a-coming, in which there shall be full Employment for the Eye; Entertainment for some, Employment for all: Every Eye shall be taken up, and shall be busy that Day. Now we call for your Ears, and provide Employment for them as we can; 'tis your Business this Day, more than to see, and gaze, and stare; the Ear is now to be treated, Treatment is sent to it from Heaven, Reports are brought from thence, News from the blessed World, News concerning the Blessedness there, and the way by which you are to enter thither; particularly, the News of the Text, that *he comes in the Clouds, &c.*

The Ear is the converting Organ: *Faith comes by bearing.* And so our Call now is, *be that hath Ears to hear let him hear.*

4. Faith will end in Sight, and Unbelief will be confuted by it.

5. You see what Foundation there is for that Gospel-Summons, whereby Persons are cited to this Day; you have Appeals made to this Day, and Persons charged, upon their Appearance on this Day, as 2 Tim. iv. 1. *I charge thee before God, and the Lord Jesus who shall judge the Quick and the Dead, at his Appearance, &c.* intimating he will appear; publicly appear, each Eye shall see him. 2 Thes. ii. 1. *Now we beseech you, Brethren, by the Coming of our Lord Jesus Christ, and by our gathering together unto him.* We must all be gather'd unto him, gather'd before him, to the Sight of him, and so may well be adjured upon that Foundation, as we shall be able to see him, or see one another at that Day.

6. Enquire with your selves, how you will bear that sight. Are ye prepared for his Appearance !

What a woful Spectacle will it be to many? to the most! as is intimated in the Text. *They shall wail because of him.*

7. Here's Joy to the Lovers of him. They shall see him ere long, see him to unspeakable Satisfaction.

8. Prepare for this great Day, and this great Sight! 2 Pet. iii. 14. *Wherefore, beloved, seeing ye look for such Things, be diligent, that ye may be found of him in Peace, without Spot and blameless.*

2. The Spectators are here more particularly, yea, emphatically reported, *they also* (or even they) *that have pierced him.* They that wounded him here; and griev'd him since he went to Heaven.

Now here it is intimated, 1. That he that will come in the Clouds was once pierc'd.

2. That he that was once pierc'd, and wounded here, will come again; and come in the Clouds.

Then 3. It's positively asserted, That they shall see him. It's determin'd that they shall. He will come publickly enough to be seen by them all.

1. It's intimated, that he that will come in the Clouds was once pierc'd, was once wounded, and barbarously treated here: A strange Intimation this may well seem. Strange, that one who is capable of so great Power, as to be able to come in the Clouds, come with the Powers of Heaven, shou'd be so serv'd! As on the contrary, it's strange, that one that was ignobly treated on Earth, was wounded and murder'd there, shou'd ere long come in the Clouds, should make a publick Appearance in the Air. This must argue him some strange Person indeed.

This

This must argue, That he was once an Inhabitant here ; that he was in some low Form and Appearance here.

1. That he was once an Inhabitant here : A Member of our World. How else cou'd he be pierc'd ? Had he been only a Member of another World, he cou'd not have been hurt. Had he been only a Spirit, an Inhabitant of the World of Spirits, he cou'd not have been hurt. *A Spirit* (says he) *has not Flesh and Bones, as ye see me have, Luke xxiv. 39.* He must then be cloth'd with Flesh and Bones, or he cou'd not be pierc'd, pierc'd to Death, as he was. Therefore, *being found in Fashion as a Man* (just like another Man) *he humbled himself to the Death, the Death of the Cross* ; and there he was pierc'd.

2. That he was once in a low Form and Appearance here. It's a Sign that he was not only a Man, but a Man in a low Condition, in that he was pierc'd, pierc'd at that rate that he was. It's true Kings and Princes have sometimes been wounded and kill'd ; but that's usually done privately and clandestinely. This was done publickly, as is intimated by the publick Report of it, *They that have pierc'd him.* It's well known that he was lanc'd and pierc'd. He was taken by Kings, and Magistrates, and hang'd upon a Tree : A Death usually assign'd to Slaves, and slavish Malefactors. He appear'd in a low Condition, in very despicable Circumstances ; and therein he was pierc'd, and pierc'd to the Heart.

And yet it may be enquired, how such a Person, tho in such Circumstances, came so pierc'd ? How came the World to treat him so ill ? For he that can come in the Clouds must certainly be a heavenly Person. He that is an heavenly Person must certainly be a Holy one. How came a Holy Person

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to be so ill used? How came he to be wounded and pierced to Death!

Here I need not stay to say, that it's no wonder Holiness shou'd be persecuted and pierc'd in an unholy World, the holy are usually hated and wounded; it is so and has been so in all Ages. Yea, the more heavenly and holy Persons are, the more contrary they are to the World, and so the more likely to be wounded and malign'd here. As this Lord of ours tells his Disciples, John xv. 19. *If ye were of the World, the World wou'd love its own; but because ye are not of the World, but I have chosen ye out of the World, therefore the World hateth you.* Holiness wou'd not preserve him or his from being hated and pierced.

But there may be these Reasons assign'd, why he was pierced here. These Causes how it came to be so.

1. There was great Ignorance of him. His People knew him not. They expected a great Prophet, an anointed Messenger from God, but they expected him in great Pomp and Glory. They knew him not in the Disguise in which he came: And in this their Ignorance, they took him and pierc'd him, *which none of the Princes of this World knew; for had they known it, they would not have crucify'd the Lord of Glory,* 1 Cor. ii. 8. Then,

2. This Ignorance was accompany'd with strong Unbelief; they cou'd not believe that he was so great a Person as indeed he was: Means were us'd to conquer their Ignorance; he appeal'd to the Scriptures, that were among them; he brought mighty Works from Heaven, to which he appeal'd, *If I do not the Works of my Father (the Works which none but God can do) believe me not. But if I do, tho ye believe not me (my Words) yet believe the Works, that ye may know the Father is*
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in me, John x. 37, 38. Yet they believed not, but in their Unbelief took him, and pierc'd him.

3. To Unbelief was added an extreme Hatred of him; they hated his Holiness and Purity, envied the Good he did, the Fame he got; were enraged against his miraculous Works, and the Converts he made thereby. *If I had not done among them the Works which no other Man did, they had not had Sin (this Sin); but now have they both seen and hated both me and my Father!* John xv. 24. In this Hatred they took him and pierc'd him.

4. They were deliver'd up to these Sins, that they might fulfil the Counsel of God concerning him. It was determin'd that he should be pierc'd, pierc'd for us; wounded for our Sins, that we might be healed. It was foretold long ago, that he should be pierc'd; that he should be seen by those that pierc'd him: John xix. 37. *Another Scripture says, they shall look on him whom they have pierc'd.* Pierc'd he must be. The Scripture hath said it, God has resolv'd it. Wicked Jews are, therefore, deliver'd up to their own Hearts Lusts; to their Ignorance, Unbelief and Hatred, that this Counsel may be accomplished. *Him being deliver'd (deliver'd up to Death) by the determinate Counsel and Foreknowledge of God, ye have taken and by wicked Hands crucify'd and slain,* Acts ii. 23. God's Counsel and theirs concur together: Tho theirs is wicked, God's righteous. Thus,

He that comes in the Clouds was once pierc'd, was once in such Circumstances, as to be wounded, crucified, slain. Now,

(1.) This is a great piece of the Mystery of Godliness; that so great a Person was so abas'd, that God was manifested in the Flesh, that the Son of God would stoop to be wounded and murdered here. Be astonished, O Heavens! Tremble, O Earth! He that is Lord of Heaven; that can

come flying in the Clouds, and will do so, he was once pierc'd, and pierced to Death.

(2.) One would think this should teach Fear and Caution to a furious World. Mankind should be very circumspect for the future. What have they done! They have killed the Redeemer, pierced him that will come again in the Clouds. One would think, we should ever after have a care of Bigotry, of fiery Zeal, and furious Persecutions. What may Men do in the heat of their Passions? in the heat of pretended Religious or Political Passions! They may cry out against Blasphemy; and yet crucify the Son of God for saying he is so. They may cry out against Rebellion and Treason, and yet may put a Crown of Thorns upon the King of Glory, and murder him when they have done. They may cry up the Safety of the State, and Deliverance from the Romans: *The Romans will come and take away our Place and Nation*, and yet may be bringing in the Romans upon them. How little do the Inhabitants of the Earth know what they are doing in their Zeal and Fury! They kill the Prophets, persecute the Saints, pierce him that's coming in the Clouds, and think they are doing God Service all that while.

(3.) This calls ye to consider, for whom he was pierced, and why. For whom? For you; those that are now on the Face of the Earth, so long since he was pierced, he had a regard to these Ages of the World: *By which Will we are sanctified, thro' the offering of the Body of Jesus once for all*, Heb. x. 10. once for all Times, for all Ages of the World.

For what Reason was he pierced? For your Sins; the Sins that would have pierced your Souls, pierced them with endless Agonies and Sorrows. Divine Justice should have stricken you: He opened his Breast, and received the Strokes of Di-

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vine Justice there. *He was wounded for our Transgressions, bruised for our Iniquities, Isa. liii. 5.*

Call to mind who was pierced for you. He that comes in the Clouds. *He will come, and appear without Sin unto your Salvation*; intimating, he appear'd with *Sin* once, with the Guilt and Weight of it. He was once pierc'd by it and for it: He died by the Hand of it, but he will come in the Clouds, bringing Salvation with him. He that comes in the Clouds was once pierced.

Again, He that was once pierced will come in the Clouds; he that was pierced on Earth, will appear in the Clouds of Heaven.

A strange Proposition.

It intimates these Things.

1. That a Person that was once very low, in low Circumstances in this World, is now highly exalted; one so low as to be wounded, pierced, killed, is now Lord of Heaven, and will come in the Clouds of Heaven, as Ruler there.

2. That this pierced Person is highly honoured of God, is made Lord of All; Heaven and Earth are put into his Hand. He comes in the Clouds of Heaven, as having them at his Command. He comes to the Earth, to summon it and call it to Judgment; *Therefore let all the House of Israel know assuredly, &c. Acts ii. 36.*

3. That this Person, that was once pierced must be made a publick Spectacle: He shall come in the Clouds, that he may be seen by all; the whole World shall be called to see him: He that died in a private Corner of the World, without the Walls of *Jerusalem*, shall come to be seen by all those for whom he died.

He that was once pierced, will come in the Clouds.

He will come to right himself.

360 **A DISCOURSE ON REY. i. 7.**

Will come to call to an account those that pierced him.

Thus every Eye shall see him, and they also that have pierced him.

He that was pierced will come in the Clouds, and come for these Ends.

1. To wipe off the Dishonour that was cast upon him, the deepest Dishonour that could be: While they pierced him, they cast the vilest Reproaches upon him, that they might have some colour for piercing him; they call'd him a Blasphemer of God, an Enemy to *Cesar*, a Deluder of the People, a Beguiler of Souls. It's intolerable, that he should lie under such wicked, hellish Reflections. He takes some care for the Vindicating of himself now, he justifies his Name and Honour by sending down his Spirit into the World: *He shall glorify me*, (shall support my Name and Cause in the World) *for he shall receive of mine, and shew it unto you*, (he shall open all my Cause and Interests unto you) *John xvi. 14.* But the great Vindication of him will be at that Day when he shall come in the Clouds; then shall his Adversaries see that he was nothing such, as they accused him; they shall see that they belyed him, that they suborned Witnesses against him, that there was no Foundation for their Accusations and Charges, that they acted against him in the Pride and Rage of their Hearts.

2. He will come in the Clouds to shew what he has got by being pierced, by his voluntary Submission thereto, it shall appear what vast Honour accrues to him thereby: it was a voluntary Suffering; of his free Will, and good Will to us he submitted thereto. *What!* says he, *thinkest thou that I cannot pray to my Father, and he shall now presently (as soon as I ask him) give me more than twelve Legions of Angels?* (to rescue me out of their Hands)

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Mat. xxvi. 53. And, as it was voluntary Suffering, it was sustained for a great End; for raising up Glory to the Father in the Redemption of the World, and therefore a mighty Mass of Honour and Glory was promised to him, and is now conferred upon him. He is made Head over all Things to the Church, the Government of the World is committed to him: *The Father hath highly exalted him*, exalted him to his own Right-hand in Heaven, *has given him a Name* (an Authority and Power) *above every Name, that at his Name* (to his Authority and Power) *every Knee should bow*, (all created Powers should yield and stoop). This he has obtained by being pierced; and to show all this he will come in the Clouds.

3. To call those to account that pierced him.

4. To demonstrate the Truth of his own Professions when he was here. Tho he was here in a Disguise, he frequently confess'd and profess'd who he was, That he was the *Messiah*, the King of *Sion*: *Tell ye the Daughter of Sion, her King comes*, when he rode in triumph to *Jerusalem*: That he was the Light of the World, the Saviour of Sinners, the Judge of Quick and Dead: Nay, one of the last Confessions that he made was this, That *he would come again in the Clouds*. In his last Trial and Accusation he held his Peace for a good while, at last says the High-Priest, *I adjure thee by the living God, that thou tell me whether thou be the Christ, the Son of God*. To this he answered readily, *Thou hast said*, thou hast said the Truth, it is as thou hast said. *Nevertheless I say unto you* (and you may remember what I say) *hereafter* (in its due time) *ye shall see the Son of Man* (as poor as he looks now, standing at your Tribunal) *sitting on the Right-hand of Power, and coming in the Clouds of Heaven*, Mat. xxvi. 64. This must he come to make good, to justify the truth of his own Profession.

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Before Pilate he made another Confession, which he must justify and defend: says Pilate, *Art thou a King then?* yes, says he, *Thou sayest that I am a King. To this End was I born, for this Cause came I into the World, that I should bear witness to the Truth,* John xviii. 37. Now he must come to make good this Claim of his, and to verify his own Confession; so the Apostle tells ye he must, *1 Tim. vi. 13. I charge thee in the Sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good Confession— which in his times he must shew (must demonstrate to be true) who is the blessed and only Potentate, &c.*

He that was once pierced, must and will come in the Clouds. Now you are told, *they that pierced him shall see him*, they are particularly mentioned among the Spectators, *every Eye shall see him*, and they to be sure that have pierced him, they shall see him whether they will or no; they had no mind to see him when he was here last, they would see him as little as they could, and therefore they dispatch'd him out of the way, out of their Sight; they pierced him, and pierced him to death, that they might see him no more.

But they shall see him, and see him after another manner than they did before.

Now we are to consider these three Heads:

1. Who they are that may be said to pierce him.
2. Why they, particularly, must see him.
3. The Application.

1. Let us consider, seriously consider, who they are that pierce him, who come under this Character of them that have pierced him. Now these unkind, injurious ones, are of two Ranks.

(1.) They that pierced his Body in the days of his Flesh.

(2.) They that pierced his Spirit then, and now since he is gone to Heaven,

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(1.) They that pierced his Body in the days of his Flesh; that pure, tender Body of his, while it was here below; that unspotted, holy Flesh that he assumed for us; *that holy thing that is born of thee*, says the Angel to the Virgin. 'Twas a holy Body that was immediately framed by the Holy Ghost, and was born to be Head of the Church; that holy Thing was wounded and torn. How honourable was that Flesh that was assumed by the Son of God! how holy! that was the purest, brightest Temple of the Holy Ghost; honourable above Angels, holy above all Flesh beside, worthy of the richest Ointments and Perfumes, as that good Woman acknowledged that poured the costly Spikenard upon his Head. Yet that Flesh was lanced and torn, broken and pierced in four places before he died; in one afterwards. In four places before he died; in both his Hands and Feet, by the Nails that fastned him to the Cross, the Prints of which he would have remain after his Resurrection from the Dead: *Behold my Hands and my Feet!* behold the Marks of the Wounds that were there! these are the Hands that you saw pierced, the Feet that you saw nailed to the Cross! In one place pierced when he was dead; that was in the Side, and there seem several Parts to be pierced at once, the Flesh of his Side, the Caul that was about the Heart, out of which run the Water, and the Heart it self, out of which run the Blood: *One of the Soldiers, with a Spear, pierced his Side, and forthwith there came out Water and Blood*, John xix. 34. This is the famous piercing to which the Text refers, as ver. 37. *Another Scripture saith, They shall look on him whom they have pierced*, pierced to death, and after death too. It's true, we are told but of one or two that pierced his Side: but yet many pierced him, even all that consented to his Death, all that demanded him to be

be crucified, the Priests, Pharisees, and common People; the Governors that delivered him to be crucified, the Soldiers and others that concurred in his Crucifixion. All these pierced him, and all these shall see him: But how will they be able to bear the Sight of him when he comes again? Then,

(2.) There are those that pierced him in Spirit then, and since he went to Heaven: They that wounded him in Mind and Heart, that were and still are a Grief to his holy, gracious Soul; such there were in the Days of his Flesh, such there are still. You cannot pierce him indeed as the Soldiers did, but you can be an Offence and Displeasure to him; no thanks to you if you do not wound him to the Heart. He is out of the reach of Nails and Spears, but not out of the reach of Sins, he may be wounded by them still. He may as well complain as the great God does, *Amos ii. 13. I am pressed under you as a Cart is pressed with Sheaves, I am loaded and burden'd with your Iniquities, I know not how to bear them.* There are those that offend him now as much as those that pierced him then.

He is grieved and pierced by such Sins as these, they that commit them may be said to pierce him.

(1.) He is pierced by Impenitence and Hardness of Heart. By Impenitence, want of Repentance towards God; to this he comes to call the World: the World is revolted, is revolted from his Father, has cast off his Authority, Law, and Love, it must be his Business then, to invite and call the World to Repentance; if he would teach the World its Duty, he must summon to Repentance; if he would reconcile the World to God, he must call it to Repentance. Accordingly so he begins his prophetic Office, so he enters his Ministry: *Repent, for the Kingdom of Heaven is at hand, Mat.*

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iv. 17. That he may induce the World to Repentance, he represents the Mercy and Love of God, the kind, gracious Designs of God: *The Kingdom of Heaven is at hand*; God is coming to reign among you, coming to shed abroad the Blessings of his Kingdom and Government. Repent and return to him; if you will not do so, ye are hard-hearted and unkind. What! not repent of Sin against so good a God, a pardoning, reconciling God! This will argue Hardness of Heart indeed, and this will grieve him: *He looked round about him with anger, (sore displeasure) being grieved for the Hardness of their Heart, Mark iii. 5.* It pierced his holy Mind, to see Hearts so hardened against God and Religion.

(2.) By your Unbelief, your unkind Refusals of him. How grievous must that be to a kind Saviour! He offers himself to you, offers his Favours, his Blessings, his Salvation: *Come unto me ye that are weary and heavy laden, and I will give you rest, and yet ye will not come.* This puts him upon complaint: *Ye will not come to me, that ye may have Life.* Will not Souls come to him? how shall they be saved? and if they will not be saved, how shall he see of the travel of his Soul and be satisfied? shall he have no Fruit of his Death? no Seed to serve him, and live with him for ever? shall he die in vain? and be pierced in vain? that will be a double piercing of him: well may he say, *I was grieved with that Generation, (that unto-ward, unbelieving Generation) and swore in my Wrath, that they should not enter into my Rest, Heb. iv. 10.*

(3.) By your Ingratitude and Failures in your Love. Does it not wound a loving Soul not to be loved again? to have continual Injury returned for his good Will? that's always heavy and grievous to be borne, especially by an ingenuous, condescending Spirit.

Spirit. And who more kind and condescending than he? who can demonstrate Love at a higher rate? For whom was he pierced, but for you? For whom did the Water and Blood run out of his Heart, but for you? Is not this one of his worthy Titles, *To him that loved us*, loved us at an inestimable, incomparable rate? And what Things hath he loved? Sinners, Enemies, Heirs of Hell and Wrath. And shall not such love him again? will you by Ingratitude wound him? will you, by your Contempt of his Love, pierce him to the Heart? *If any Man love not the Lord Jesus Christ, let him be Anathema Maranatha*, an abominable, cursed Thing to the Lord Christ when he comes again.

(4.) By Barrenness and Disobedience to his holy Word. His Word he sends to ye, to open your Eyes, to shew the things that belong to your Duty and your Peace, how grieved must he be that ye will not know them? *When he came near the City, he wept over it, saying, if thou hadst known in this thy Day—* Luke xix. 42. Obedience and Fruit he seeks at your Hand, 'tis enforced by his Love, and deserved by his Death; Barrenness and Unfruitfulness must needs be grievous to him, as being contrary to his Grace and Love: *O foolish Galatians, who hath bewitched you, (who hath infatuated your Minds) that ye should not obey the Truth, (that Truth that is enforced with so much Love) before whose Eyes Christ Jesus hath been evidently set forth, crucified among ye.* So hath he been preach'd, so hath he been described and drawn to the Life, drawn in his Death; and will ye not obey such charming Truth as that? O how unkind is that to the crucified Lord, Gal. iii. 1.

(5.) By Persecution of his Truth and Servants, opposing his Kingdom and Interest in the World. This is touching the Apple of his Eye: his Ser-

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vants are his Body, his Members, and how can he suffer them to be injured? *Sauht! Sauht! why persecutest thou me?* tho I am gone to Heaven I am under Persecution still, thou art breathing out Slaughter and Threatnings against me, thou art imprisoning me while thou imprisonest them, nay he took it ill of his own Disciples, that they hindered any from coming to him tho they were but little ones: *When Jesus saw it he was much displeased, and said unto them, Suffer little Children to come unto me, &c. Mark x. 14.*

(6.) By your resisting the Spirit of God, your contradicting his Motions and Designs. He comes upon great Business; to reconcile you to God, to draw you to Christ, and if you will not be drawn to him, he may well be grieved. The Spirit of God is the Spirit of Christ; he comes from him, comes on his Errand, and so to grieve him is to grieve the Lord Christ, and therefore he may well send you this Charge by his Apostle, *Grieve not the Spirit of God, &c. Eph. iv. 30.*

This Spirit of God strives with Souls, and tho we don't say that all his Motions may be quench'd, for sometimes he will prevail, yet many Stirrings, Strivings, Motions of his, may be lost and overcome: How many Convictions are worn off? how many fair Desires, Illuminations and Resolutions are stifled and buried? *O quench not the Spirit!* 1 Theff. v. 19.

'Tis the Spirit of Christ, *searching what, or what manner of time the Spirit of Christ that was in them did signify, when it testified beforehand, &c. 1 Pet. i. 11.* The Spirit of Christ testifies in all Ages.

(7.) By Defection and Apostacy from him, Departure from his Word, from the Truth and the Rule of the Gospel, this will scandalize his Name. And will it not be grievous to his Heart? *If any Man*

Man draw back (draw back from me, from my Religion which he hath once professed) *my Soul shall have no pleasure in him*, I'll abandon him, and spue him out of my Mouth, *Heb. x. 38.* Departure from him casts shame upon him, it reproaches him in the Face of the World, it does as good as say, we han't found him so good or so great as we expected, we see no Beauty in him, we taste no Sweetness in his Ways, and therefore we have done with him. This pours utmost Contempt upon him, and cuts off the Apostate from hope of Repentance and Pardon; he so grieves the Spirit of Christ, that the Spirit of Christ will not touch his Heart any more. *How can they be renewed to Repentance, since they crucify to themselves* (as much as in them lies, to their own Guilt and Condemnation) *the Son of God afresh*, (they pierce him again, they lay his Name and Honour a bleeding) *and put him to an open shame*, they pour the loudest Contempt upon him that they can, *Heb. vi. 6.* Thus is the Case of Apostates; they crucify the Son of God in Heaven, and pierce him now he is alive.

Thus you see there are those that wound him in Mind, pierce him in Spirit; thus you are capable of piercing him now he is gone to Heaven. Tho Death hath no more Dominion over him, yet this is the Construction that is put upon your Sin (the Sins of this kind) in his Court. There are those that have pierced him, do pierce him still. These shall see him.

And there may be these Reasons why they shall see him.

1. That they may discern what a wonderful Person it was that they pierced, may discern it to their Amazement and Shame. O what will they do when they shall see him! see what a divine glorious Person they spent their spite upon! O
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how loth will they be to believe it ! What ! this the Person that we persecuted and pierced ? this he that we despised and hated, hated in his Word, and Ways, and Servants ? it can never be he, we can never believe it. It was quite another Person that we slighted, one that was poor and mean, and did not raise his Servants above other Folks ; one that was an Enemy to the Kings of the Earth ; an Enemy to our Laws, and Customs, and Government ; an Enemy to our Lives, or to the Ways in which we lived, to our Honours, and Gains, and Pleasures. This was he that we pierced, and not this mighty One that comes in the Clouds, we never saw him or knew him before. But, believe it as you will, this is he, this is the *Jesus* whom you persecuted ; 'tis in vain to deny your Facts, or eat your Words, he knows them all ; in vain to cry, *Lord, when saw we thee hungry, or sick, or naked ?* When saw we thee in such Circumstances, as wherein thou couldst be crucified ? Yes, will he be ready to say, as he does here to his Servant *John, I am he that was Dead*, (was pierced to death) *and am now alive* ; I am he that met with all that Contempt and Cruelty in your World, and from you among the rest : I come to call you to account for all your injurious Actions, and all your hard Speeches against me and all my Interests. How will they hold up their Heads and look him in the Face, when they shall see him coming in the Clouds ?

2. They shall see him, that they may see their heinous Sin in piercing him. As they shall see his Person, so they shall see the Aggravation of their own Sin in treating him as they did ; their Treatment of him will then appear in all its colours, foul, hideous colours indeed, whether it were piercing him in the Flesh or in the Spirit, with a Spear, or with sharp-pointed Sins. O how will

Sin against the Lord Christ then look? quite at another rate than it does now, or than it did in the Days of his Flesh, or in the Days of his Gospel, when he was seen only in his Word and Ordinances, in his Ways and Servants. Then they were ready enough to despise him, ready to wonder that such a one should be set up as King and Lord, that he should have so many Admirers and Followers in the World; ready to say with the blind Jews, *These all do contrary to the Decrees of Cæsar, (the Emperor of Rome) saying, that there is another King, one Jesus*; one that we are little acquainted with, one of whom we know no reason that he should be a King, *Acts xvii. 7.* Alas! they that have pierced him have not known him, have not known their Sin against him, double-dyed Sin against the Saviour of the World, against him that came to be a Sacrifice for Sin, to reconcile them to Heaven, to bring them Light concerning Life and Immortality, and to help in the Way thither. O what a fearful, bitter thing it will then appear, to have pierced him! They shall see, and be confounded, and perish.

3. That they may wonder at his Coming hither, at his Coming to this World of ours, where he was pierced. This will magnify his Design and Grace, even in the Sight of his Enemies. Would he please to come where he knew he should be pierced? what wonderful Condescension was here! He knew before-hand what Treatment he should meet with in a sinful outrageous World, as you are told, *John vi. 64. Jesus knew from the Beginning (either from the Beginning of the World, or from the Beginning of his Coming there) who they were that believed not, (that some would not believe on him, and so would pierce him by their Obstinacy and Unbelief) and who should betray him.* He knew he should be betray'd, pierced in Body as well

well as in Mind, and yet he would come. What great Design must he have in Hand? A Design of Mercy and Grace, or he would not stoop so low; a Design of Glory to his Father, of Peace and Reconciliation to the World; a Design worthy of his Coming hither, worthy of his suffering for. Thus far he will be honoured in the Eyes of his Adversaries. To this End *they that pierced him shall see him.*

4. That they may wonder at the Change that is made upon him, made in his State and Circumstances since he was here last, since the Time that they pierced him. Then he was in an ignoble Condition, poor, and mean, and low, or they could not have pierced him: He was not only in fashion as a Man, but in the Likeness of *sinful* Flesh; like to Man, not as he was in the State of Innocency; but as he is now, since he was degraded and weakned by Sin. But then they shall see him in another Form; he will appear at another rate in the Clouds, appear in that Majesty they never saw, never thought of before: O how alter'd from what he was here in the World! shining above the Sun in the Firmament! adored by all the Angels, attended by all the Clouds, and the Powers of Heaven! What Terror will seize 'em then? You may conceive a little what Consternation and Amazement seized *Joseph's* Brethren at his first disclosing himself to them, they stood bowing and cringing before him; at last came out those surprizing Words, *I am Joseph*; I am that despised, envied Brother of yours; I am he whom you cast into the Pit, whom you sold down into *Egypt*. O what piercing, affrighting Language was that! So shall they that pierced him, be astonished at him that comes in the Clouds, astonished when he shall say, *I am Jesus whom ye pierced*; I am he that was taken to Prison and to Judgment,

he that was grieved, wounded by your Contempt, your Infidelity and Ingratitude: *I am he that was dead, (dead in your World) but am alive, &c.*

Now then, if they that pierced him shall see him, what will the whole World of Transgressors then do? what will become of the whole Tribe of implacable Sinners since the World began? don't you pity them? don't you tremble lest you should be found among them? For then,

(1.) What will the poor Atheist do, the irrational Wretch that would not believe that there is a holy God, would not hear the Voice of the whole Creation, the Language of the Heavens and the Earth, which loudly proclaim the Being, the Majesty and Glory of God? What will he do when he shall see the Son of God coming in the Clouds?

(2.) What will the vain Deist do? he that goes a step higher, can't deny or disbelieve that there is a God; but he disclaims revealed Religion, denies that there is any special Messenger sent of God to call the World to him, and so renounces the whole College of Prophets and Apostles all at once. What will he do when he shall see the Chief Prophet come in the Cloud, shall see the Apostle and High-Priest of our Profession descend from Heaven, and all Nations gathered before him?

(3.) What will the deluded *Mahometan* do? he that goes a step farther; believes there are Prophets sent of God, that Christ Jesus is one of them, but sets a *Mahomet* above him, a poor, ignorant, cruel Impostor. What will he do when he shall see our Jesus come in his Glory, and his own false Prophet cast into the Lake that burns for ever and ever?

(4.) What will the Papist do? that has set up other Mediators besides the Lord Jesus, that has alter'd the face of the Christian Religion, that has adher'd to a Man of Sin, that has shed the Blood of thousands; yea, what will the whole Race of Persecutors do? O

Jerusalem, Jerusalem, *thou that slayest the Prophets, &c.*

(5.) What will the carnal, earthly Protestant do? he that has gone farther than all the rest, yet holds the Truth in Unrighteousness, that indulges the Flesh, has an earthly Mind and Affection? The Apostle reads his Doom, *Phil. iii. 18, 19.* What will all these do, but as those *Rev. vi. 15, 16?*

5. For their own great Grief, and greater Triumphs of them that loved him; their own great Grief, and just Grief too. If they were grieved to see him here, they shall be more grieved to see him come again; were they grieved that he was preached and represented in his Ordinances (as they were *Acts iv. 2. being grieved that they taught the People,* (sad Souls! would they neither be saved themselves, nor let others be so) *and preached through Jesus the Resurrection of the Dead.*) If this grieve 'em, how will they grieve to see Jesus risen from the dead? to see him as come to raise the Dead? and as having raised them by his Power? If the Sight of these things will grieve 'em, grieved they shall be to the Heart. If *Haman* be grieved to see *Mordetai* sit in the King's Gate, he shall be yet more grieved to see him sit on the King's Horse, cloth'd in the royal Apparel, and led in state about the City. They shall see him for their Grief; they pierced him and he'll pierce them, pierce 'em to the Heart, and that by the Sight of him when he comes again. They shall be pierced by these things, by these Passages that will torment them:

1. By the sad Disappointment they meet with in his Coming again. Why they ne'er expected to see him more, they thought they had done with him for ever; they wounded, they pierced him, and there's an End of him, they expected to hear of him no more. They served him just as the wicked Stewards are said to do, *Mat. xxi. 38, 39.*

When the Husbandmen saw him (saw their Lord, to whom they were accountable) they said among themselves, This is the Heir, come, let us kill him, and let us seize on his Inheritance, (let us spoil him of his Name, and Disciples, and Kingdom; let him have no Interest, no Dominion on the Earth.) And, accordingly they caught him, and cast him out of the Vineyard, and slew him. And when they had done this, they thought they were well enough, they had dispatched him and there's an End; it will spoil all to see him again, that will pierce them to the Heart, and, if that will do it, they shall be so: They that pierced him shall see him.

2. By the Distinction they shall see him make among them that pierced him. They shall not be treated all alike, they shall not all see him with the same Mind and Resentment: some shall see him in Peace, some in Sorrow and Confusion; some repented of their piercing him, and some did not; he made a Difference among them here, and will make a greater difference among them hereafter. He made a Difference among them here: Some he pitied and pray'd for, *Father, forgive them, for they know not what they do,* others he left in their Sins, of whom he said, *Now the things of thy Peace are hid from thine Eyes;* they looked not to him whom they had pierced, and he will not look to them at that Day, he will reject them for ever, while others are admitted into his Favour, and into his Glory.

3. By the greater Triumphs of them that loved him: They shall be pierced by their Joys. His Lovers and Friends shall abundantly triumph over those that pierced him: *The Upright shall have Dominion* (shall have the upper-hand of them) *in the Morning,* in the Morning of that Day, in the Morning of Eternity, *Psal. xlix. 14.* Then shall the Lovers of him be able to say, *Lo! this is our Lord,* (he whom we have loved and served) *we*

have

have waited for him, (waited long in hope and patience) and he will save us; (us, not you) this is our God, and we will rejoice in his Salvation, Isa. xxiv. 9. Now what's become of all your Malignity and Pride? Yonder's our Jesus coming in the Clouds.

Application.

1. Shall they that pierced him see? Then not only shall Faith be turned into Sight, but Unbelief shall be confuted by it. What will the Unbeliever do in that Day? the Despiser of the Son of God? he that now crucifies him afresh, and puts him to an open Shame? What will he do then? what will become of all his Notions and Thoughts at that Day? He had a contemptible Opinion of the Lord Christ, he thought him not the Son of God, or the Redeemer of the World; or, if he did, he did not think that such ado was to be made about him, his Religion, or his Gospel. He was ready to wonder that such ado was made about Faith in him, about believing in his Name. The Unbeliever was blind, blinded by the Devil: *In whom the God of this World hath blinded the Minds of them that believe not, lest the Light of the glorious Gospel should shine into them, 2 Cor. iv. 4.* And being so blinded, they were wont to wonder at all the Stir they thought Believers made about the Lord Christ, to wonder that they should talk so much about his Love, and about loving him, so much about his Excellency, and Grace, and Salvation. They were wont to wonder at their Discourse concerning their Desires after him, their Communion with him, their Lamentations for him. These unbelieving Ones saw no such Beauty, that he should be desired or coveted; they could live without him well enough, and cared not to be disturbed with the mention of him; they were ready to enquire, *What is thy Beloved more than another, that thou dost so charge us?* as Cant. v. 9. But at that Day they shall see, see

what he is more than another Beloved. What a violent Confutation will be given to all their Unbelief when they shall see him coming in the Clouds ! then all their dark, reproachful Apprehensions fall to pieces ; then they behold him as King of Saints, as the King in his Glory ; then they regret with Horror that they pierced him ; they vex at the Delusions of their Minds, and wish they had been Believers too. See Jude ver. 15.

2. There is a Day coming in which the Eye shall affect the Heart, affect it more than ever it did before : *They that pierced him shall see him*, and that for this Reason, That they may be dreadfully affected with the Sight of him, affected with utmost Confusion and Horror. O how will they bear the Sight of that Day ! The Eye did not much move them now, they saw the Memorials of him but were not concerned at them, saw the Memorials of his Death but cared not for 'em : *Foolish Galatians, before whose Eyes Jesus Christ was set forth, evidently set forth, crucified among ye*, and yet ye were not affected with it at all, nay, ye were ready to join your selves to those that crucified him. They saw his Gospel, but it touch'd them not ; they saw his Messengers and Servants, his lively, faithful Servants that were touch'd with the same Spirit with him, but they regarded them not. But now the Eye shall be stricken at an unusual Rate ; and the Eye shall strike all the Fibres, all the Movements of the Heart. What will these poor Adversaries do when they shall see him ? they'll wish the Day may never come ; wish the Heavens may never rend and present him to their View. *All Kindreds of the Earth shall wail because of him* ; they'll wish they may still continue dead and cold in their Graves, rather than see him come in the Clouds ; or they'll call to the Hills and Mountains to cover them from his Face, Rev. vi. 17.

3. Shall

3. Shall they that pierced him, see him? what a different Sight of him will there be at that Day! Two different Ranks must see him; they that loved him, they that pierced him. And what a different Impression must the Sight of him make upon their Minds? Some see him to their unspeakable Joy: *I'll see you again, (and see you in other guise Circumstances than I do now) and then your Heart shall rejoice (shall be as full of Joy as it can hold) and your Joy shall no Man take from you,* John xvi. 22. They shall so see him, as to be conform'd unto him, transfigur'd into the same Glory. *We shall be like him (both in Holiness and Happiness) for we shall see him as he is.* We shall have the fullest, perfectest View of him, 1 John iii. 2. He will dart Rays of Glory into us. But how different a Prospect will others have of him? those that impenitently pierced him? See him as the Devils shall; see him and quake and tremble: They shall see him as their angry Judge; as one that comes to call them to an Account for all their Sins; Sins in Thought, and Word, and Deed against him, his Light, and Love, and Gospel. In what different Clouds will he appear to them? What Frowns will sit upon his Countenance? What Flames will march before him? Since he will appear in flaming Fire, *to take Vengeance on them that know not God, and obey not his Gospel,* 2 Theff. i. 8.

4. What will you do, that have been piercing him all your Days? that have been wounding him to the Heart by your Sins and Follies? how will you look him in the Face, in that Day? What will poor *Jews* do, that pierc'd him with their Thorns, and Nails, and Spears? that would not be content till they had wounded him to Death? What will poor Gentiles do, that pierce him at another rate? not so mortally as they; he can die

die no more : But as injuriously, as heinously as they. Christians pierce him by their Unbelief, Hypocrisy and Hardness of Heart. Christians pierce him by their Atheism, Irreligion, Blasphemy and Profaneness ; they pierce him, *by causing his Name to be blasphem'd among the Gentiles.* Professors pierce him by the Contempt they pour upon him ; by their Deadness, and Unfruitfulness under his Word, and Royal Institutions. What will you do, who would not receive him, tho he has been set forth as crucified before your Eyes ? To whom he has been preach'd as dead, as risen from the dead ; and gone to his Glory ? How will you behold his Face, when Conscience will call to mind all that you have done against him ? All your slighting of his Love, your refusal of his holy Covenant, your Guile and Deceit towards him, your Apostasies from him, your trampling upon his Blood and Grace. O dear Souls ! what will you do, when you see him ? Whither will you fly ? Where will you hide your Heads ? How will you bear the Terrors, the Spectacles of that Day ? Consider ! What Consternation you will be in, when you shall peep out of your Graves ? you shall see Heaven and Earth all in a Flame ; you shall see the Holy ones up before ye, rejoicing in all the Terrors of the Day ; you shall hear the Arch-Angel's Trumpet piercing your Ears, shaking the Earth, and all the Caverns of it. You shall see the Clouds rolling, and marching to and fro, preparing to bring the Judge, when you shall see the Heavens rend asunder, and the Angels flying before him ; you shall see at last the awful Majesty, the glorious Face of him whom you have pierc'd, of him against whom all your Sins have been committed : What will you do at that Day ?

5. You that have pierc'd him, since you must see him then, behold him now ! Behold him so
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that your Hearts may melt before him, and cleave to him. There is a sight of him in this World, that may do your Souls good. A sight that is obtained by the Eye of the Mind, the Light of the Understanding. 'Tis a piece of his Office to open Eyes, that they may discern him: As he sends out his Servant *Paul*, *Acts xxvi. 18.* *To whom I send thee to open their Eyes,* and particularly, that they may see me by a spiritual, sanctifying Light, *That they may receive an Inheritance among them that are sanctified by Faith that is in me:* you are now to see him in his Word; see by the Light of the Mind revealing him, *That I may know him and the Power of his Resurrection.* See him by Faith dwelling in your Hearts; he calls ye thus to behold him; he calls Sinners of the Gentiles to do so, as *Esa. lxxv. 1.* *I said* (the Redeemer says so) *Behold me! Behold me!* (Behold a crucify'd, sacrific'd Mediator) I said so, to a Nation that was not call'd by my name. O that you may so behold him this Day.

1. Behold him in the Excellencies of his Person, as one worthy of all Admiration: As the great Mediator for the World; as one in whom Divine and Human Glories shine; as he that is God with us, God in our Nature, and will continue so for ever.

2. Behold him in his Love and Grace, in the strength of his Love to Souls. Behold him in the Demonstrations of that Love, in all the Actions of his Life, in all the Agonies of his Death: Behold him sweating drops of Blood in the Garden; bleeding, gasping, dying on the Cross; bruised for your Sins, and pierced for your Iniquities.

3. Behold him in his Covenant and kind Offers of himself to you; he presents himself to your Acceptance. He says, he will be yours, if you will but have him; his Death and Blood shall be yours,

yours, for washing you from your Sins; his Intercession and Life and Glory shall be yours: All shall be yours, if you will be his.

4. Behold him with a penitent Eye; with Tears in your Eyes, with holy Mourning for all your Sins against him, for your unkind piercing of him; *I will pour upon the House of David the Spirit of Grace and Supplication; they shall look upon me whom they have pierced* (look with a bleeding Heart) *and mourn for him, as for an only Son, Zech. xii. 10.*

5. Behold him as coming in the Clouds.

Thus to behold him is the way to be saved by him.

Look unto me and be saved, Esa. lv. 22. Salvation enters by the Eye; the Eye of the Mind, into the Soul: This is such seeing him, as that of the Israelites, when they look'd upon the Brazen Serpent; they were cured and heal'd thereby; *This is the Will of him that sent me, that whoso seeth the Son and believeth on him, shall have everlasting Life, &c. John vi. 40.*

Now we come to consider the Spectators Mind and Resentment upon the sight of him; their Mind is troubled, their Resentment grievous and doleful; *They wail because of him*; they can't bear the Sight of him when coming in the Clouds.

They'll grieve to see him; and yet how strange is that? Grieve to see him, that brings the best News, the noblest Joys along with him! What! will the Kindreds of the Earth wail, when there is the greatest Reason to rejoice? When Angels will shout! When Heaven and Earth may well rejoice!

There's abundant Reason to entertain him gladly, and bid him welcome at that Day; if you consider these Things. Either,

1. The

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1. The Work for which he comes: Or, 2. The Glory in and with which he comes.

1. Consider the Work for which he comes; excellent Happy Work! The Restitution and Restoration of all Things: he comes as a Purifier and Perfecter of the World, as one that is to set it to rights again. Sin has brought Disorder and Confusion into this World of ours: The Lord Christ comes to cure the Mischief Sin has made. He formerly brought in everlasting Righteousness; now he comes to bring an eternal Redemption, Deliverance and Discharge from every Enemy and Oppressor. We may say, the Creation waits for him; *For the earnest Expectation of the Creature, (i. e. of the Creation round about us) waiteth for the Manifestation of the Sons of God*: The Sons of God are to be manifested in their Glory; the Creation waits for that Time, *Rom. viii. 19.* Consequently waits for the Redeemer's Coming; he will bring forth the Sons of God; will rectify the Creation, and set it in order again; he will cast out Sin, destroy Death and Devils, and make them his Footstool. That shou'd be a joyful Day: How strange, how sad is it then, that the Kindreds of the Earth shou'd wail because of him!

2. Consider the Glory in which and with which he comes, such as was never seen before; Glory that will fill the Heavens, flow down to Earth, and amaze the Spectators! It will dazzle all Eyes, astonish all Hearts at the sight of it; he brings the Glory of Heaven along with him, *Then shall they see the Son of Man coming* (coming at another rate than before, coming like the Son of God) *with Power* (with the Power of Angels, and of Clouds attending him) *and with great Glory*, unspeakably incomprehensibly great, *Mat. xxiv. 30.* So great that, one wou'd think it shou'd invite every Eye, and every Mind to covet a Sight of it; and yet on the
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the contrary, you see, *all Kindreds of the Earth, &c.*

Here now we shall be obliged to consider these three Heads, before we come to Application.

1. The Resentment it self; the Dolefulness of it: *They shall wail.*

2. The Generality of it: *All Kindreds of the Earth.*

3. The Reason of it. Why they shall so wail.

1. The Sense and Resentment it self here intimated to be a doleful one; *They shall wail:* Which bespeaks a visible, audible Mourning. Loud Lamentations shall there be at that Day; *They shall wail because of him.* The Expression imports two Things.

1. The inward Sorrow and Bitterness of the Heart. 2. The outward Significations and Expressions of it.

1. The inward Sorrow and Bitterness of the Heart, it will be unspeakably, intolerably great; the wailing of those that are desperate, that think themselves undone, and know not whither to betake themselves: 'Tis a wailing that proceeds from pure anguish of Heart; they are all in Horror, Consternation and Confusion, which appears by Significations of it. For,

2. It is a Sorrow that discovers it self by the most direful Expressions. Wailing is Grief attended with the most doleful Notes of it; such as Sighs and Groans, and Outcries. But *K'lorrai* they shall beat their Breasts, and wring their Hands because of him. A wailing it shall be, accompanied with the most dreadful Accents. They'll weep and rend the Heavens, with the most horrid piercing Shrieks and Cries, such as is express'd, *Ezek. xxvii. 31. They shall weep for Thee* (weep at the Sight of Thee) *with bitterness of Heart,* (they shall not be dissembling Tears, that will fall that

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Day; they shall be wrung out by the Bitterness of the Heart) *and with bitter wailing* (such as expresses an imbitter'd Soul) *and in their Wailing they shall take up a Lamentation*; a lamenting Tone and Language shall they pour out; they shall cry, *O wo worth the Day!* O woful Day! 'Tis the worst that ever we beheld! What will become of us for ever! Thus will they wail. But,

2. See we the Generality of it; 'twill be almost universally spread over the Face of the Earth, *all Kindreds, &c.* Here's an Allusion unto the Children of *Israel*; the Inhabitants of *Canaan*, they were divided into Tribes, each Tribe was a Kindred, contain'd a Race of Persons, that were descended from one common Father, and so were akin to one another. In allusion to this, the Nations are stiled the Tribes, the Kindreds of the Earth; of these 'tis said in general, *They shall all wail*, there will be hideous Lamentation among them all.

But will there be no Exception? Will every individual Person be included in this wailing Company? Then 'twill be a sad Day indeed! And not such a one as it is sometime call'd, *a Day of Redemption*; 'twill then be a Day of universal Condemnation and Destruction. But there's Hope that some Exception will be made; here's one that is ready to rejoice in the Foresight of it; one that wishes its Approaches; and that's the Apostle himself, while he sets his *Amen* to the mention of it. *Even so! Amen!* So let it be! Let the Day come, and come apace! May the Redeemer make haste to come in the Clouds! Let the Kindreds of the Earth wail as they please; I cannot bate my Hopes, and Expectations of that Day.

But is he the only one that shall be excepted? Will none be joined with him in Satisfaction and Joy

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Joy at that Day! 'Tis hop'd there will: We find others that look and wait for that Day; that wish and long for *his* Approaches that comes in the Clouds; and he hath assured us, that to *them that look for him, he will appear without Sin unto Salvation.* And so there is a Company, that in this Book is call'd the *Bride*, that continually pray for his Return; as *Chap. xxii. 17. The Spirit and the Bride say, Come.* Now this Bride is the *Lamb's Wife*; she that is espous'd to him that comes in the Clouds: And that's the whole Company of believing, loving Souls; they that are espous'd as a chaste Virgin unto Christ.

These are to be excepted out of the wailing Company, out of the Generality of *all Kindreds of the Earth.* A little Flock shall escape in the Crowd; they will be few, or almost nothing in comparison with the rest.

But then how comes it to pass, that the Expression is so large, that it's said, *all Kindreds of the Earth*, when many will be excepted, and will rejoice?

Why! on two Accounts, 1. Some of all Kindreds will wail: And, 2. It's intimated, that the most, the greatest part of all Kindreds are likely so to do.

1. Some of all Kindreds are included, and are like to be Members in the wailing Company; no Family or Tribe will be totally excepted; if it afford some that rejoice, it will afford others also that mourn and wail: As it's said, *Noah went into the Ark, and every Beast after his Kind.* Not every Beast that was on the Face of the Earth, but of every Kind some. So, *all Kindreds*, of all Kindreds of the Earth, some will be found to weep and wail at that Day. Then,

2. The Expression would intimate, that of all the Kindreds of the Earth, the most, the greater part

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part will wail at that Day; the Majority is like to do so. The Denomination may well be taken from the larger Number: *All Kindreds*. The Majority, the larger part of all Kindreds of the Earth shall wail and weep then. This is more particularly expressed, Chap. vi. 15. *And the Kings of the Earth* (as great as they are) *and the Great Men*, (Governors of Cities and Countries) *and the rich Men*, (that had earthly Treasures enough) *and the chief Captains and mighty Men*, (and not they only, but) *every Bondman, and every Freeman* (Persons of all Ranks, and Sets, and Sizes); *all these hid themselves in the Dens and the Rocks of the Mountains, so afraid were they to behold him that comes in the Clouds.*

Such general Expressions are usual in Scripture, especially when the Exception is but inconsiderable and small; but the Reason of this general Language, *all Kindreds shall wail*, will appear by these Considerations. 'Twill be a general Wailing, if we consider,

1. How many Lands are Strangers to the Gospel of Christ. And, 2. Of the enlightned Lands, how few Tribes or Kindreds do thorowly entertain Religion.

1. How many Lands are Strangers to the everlasting Gospel, unacquainted with him that comes in the Clouds, never heard of his Name nor of his first Coming, nor of his second? how can they rejoice in him *that comes to take Vengeance on them that know not God?* How great a part of the World are these? *Heathens and Mahometans* take up a great part of the habitable Earth, supposed to be Twenty five Parts in Thirty, O what a Multitude of Mourners will there be?

2. Of the enlightned Lands, how few Tribes or Kindreds do thorowly entertain Religion? Holiness seldom dwells long in a Family, it rarely runs down

beyond the third Generation; it's strange to see it live longer than it did in *Timothy's* Line and Pedigree. There were three Degrees of believing Persons, a believing Grandmother, a pious Mother, a religious Son; and if there be three out of a large Family or Kindred, there are many left to wail at that Day. In our Days, it's hard to see Religion stay so long in a House, it dies faster, Degeneracies and Apostasies are made apace: If a Father or Mother be religious, they can scarce persuade the Children to be so, they soon turn off to the World and Sin. The Lamentations of poor Parents sadly confirm this. But when did you see Religion last as long as the Kindred? when did you see it diffused thro' the whole Race and Lineage, that all the Kindred were sanctified and season'd by it? Now, if in all Kindreds, a great many throw off Religion, apostatize from the Faith, disdain the Life and Power of Godliness, it may well be said, *all Kindreds of the Earth shall wail because of him*: There will be enow of all Tribes, and Clans, and Pedigrees to fulfil that Expression.

We come next to consider the Reason of this Wailing.

They will have Cause enough, whether they reflect upon themselves, or consider him that comes in the Clouds.

1. If they reflect upon themselves, their Carriage and Conduct towards him that then appears with the Power and Glory of Heaven.

They shall see then,

1. That they would not receive him in his kind Gospel-Offers. Time was, when he offered himself to be their Saviour and Redeemer, to save them from Sin, and all the Miseries and Mischiefs of Sin, and particularly from all the Dolours and Horrors of that Day. If they would but embrace him in Faith and Love, he promised to deliver them

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them from the Wrath that was to come, and particularly was to come that Day; but they would not receive him. He knew very well the Justice that was then to be executed, the Vials of unquenchable Wrath that were to be poured out, the Horrors of damned Souls; he told ye of them, and accordingly offered himself to be your kind and mighty Deliverer, but ye would have none of him. *He stood at the Door and knocked, at the Door of your Ears, and of your Hearts; but ye would not open to him:* Ye refused his Calls and Importunities from time to time, and so brought all the Guilt and Destruction upon your own Heads: O Israel, *thou hast destroyed thy self!* ye Professors of Religion, ye have destroy'd your selves, ye are guilty of your own Damnation! O what desperate Wailing will this cause at that Day!

2. They would not believe that he would come again: They would not be persuaded to it by all the Minister could say, by all the Word of God said, tho it was so plainly written there, so often inculcated there; they took care enough to put the Thought of it out of their Heads. They plunged themselves in the Cares of the World, in the Affairs of Life, in the Pleasures of Sin, and would not believe that the Judge was at their Door. With what Grief and Vexation then will they see him coming in the Clouds. Then shall their Unbelief be confuted by Sight: They shall see the Promise of his Coming then fulfill'd, the Promise that they scorned, and jeared, and ridiculed. O what Terrors must then seize, and tear, and rend their Souls! how will they fret and befool themselves at that Day! Fools that we were, that would not believe the Approaches of this Day, when we were so often told of it, and told of the Wailing that would be then!

3. They are found unprepared, altogether unprepared for that Day, unfit for the Sight and

Presence of him that comes in the Clouds. They have got no Oil in their Lamps, no Grace in their Hearts, no Provision have they made for the Bridegroom's Coming; they were set as Stewards, but they have neglected their Stewardship; they were intrusted with Talents, but they have misemploy'd 'em, and squander'd them away; they were hired into the Vineyard, but they stood there all the Day idle; they had Work to do, but they forgot it; a Race to run, but they han't so much as begun it; Time to redeem, but they have lost it, and thereby lost their Souls, their Hopes, their Heaven, their All. O what Wailing and bitter Lamentation must accompany such Reflections as these!

They will thus reflect upon themselves. And,

Then, 2. They must consider and view him that comes in the Clouds.

View him in the State and Capacity in which he comes. And what Wailing must there be at that Day.

He comes as a Judge, as an Administrator of divine Justice.

1. He comes as a Judge, as Lord of an Assize, the great, the last Assize the World shall see; he comes to keep a Court where shall be Trial for Life or Death; this Power and Authority is committed to him by the Father. This is to be testified to the World: *This is he that was ordained of God, to be judge of Quick and Dead, Acts x. 42.*

And this is a Judge whose Presence may well make the Kindreds of the Earth to wail. For do but consider what sort of Judge he is.

1. He is universal Judge, Judge of all; none are exempted from his Bar, or refuse his Jurisdiction. All Nations must appear before him. They that have been judged already, judged in this World, judged at Death, judged, accused, and censured by Men. Some are so, *Some Mens Sins go before Judgment*, are open in this World, are judged here

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have sustained such a Censure, as is the Forerunner of Judgment to come: *And some Men they follow after, come after them to Judgment, tho they were not known here, 1 Tim. v. 24.* But whether Persons are judged here or no, they must be judged hereafter. All the Individuals of Mankind must stand at his Bar: *We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in the Body, 2 Cor. v. 10.*

2. He is a just, impartial Judge, one with whom there is no respect of Persons; one that will not, in the least, regard Titles of Honour, Crowns, or Diadems: *He is Prince of the Kings of the Earth,* and so he will make all the Kings of the Earth to know that they were but Subjects to him. He will spurn their Dignities, their Lands and Treasures beneath his Feet; no Bribe can be presented to him, the poorest *Lazarus* shall stand before him on equal Terms with the loftiest Monarch that e'er trod on the Face of the Earth. O what Wailing must there then be among them! *He will be terrible to the Kings of the Earth;* he will fear none of their Faces, regard none of their Pride and Haughtiness, unless it be to crush and condemn them for it. And so you find Kings and great Men put in the Front of that Company that runs into the Dens and Caves of the Earth, to hide themselves from his Face and Presence, *Chap. vi.*

15. O woful Day, when such a Judge shall appear!

3. He is a pure and holy Judge, one that hates all the Sin that was committed in the World. This will be the Terror, that they must stand before him to whom all Sin is and ever was an Abomination. The Purity of his Heart and Nature is one Reason why he was appointed to be Judge: *Thou hast loved Righteousness and hated Iniquity, and therefore God, even thy God, hath anointed thee with*

Oil of Gladness above thy Fellows. One Portion of his Anointing with the Oil of Gladness is this, to be made Lord of all, and Judge of all; and this was because *he loved Righteousness and hated Iniquity*, Heb. i. 9. he hates it with perfect Hatred. And this will cause howling at that Day, That one comes to judge for Sin, that is a most implacable Hater of Sin; there's no hope that he will ever be reconciled to it, he will never palliate it, or extenuate it, or allow any Excuse for it. He will shew his Hatred of it at that Day; the most pleasurable Sins, the most profitable, the most customary, fashionable Sins, shall all be abominated and loathed by him. What will poor Sinners do? how will they bear it when he says, *I know ye not* (ye are none of my Acquaintance, none of my Company, I had never any concern for ye) *depart from me ye Workers of Iniquity*; since ye have been Workers of Iniquity, ye shall see that Iniquity is the thing my Soul hates; be gone from me, be gone from the Society of Saints, be gone with your Companions in Iniquity, the Devil and his Angels.

4. He is one that judges Things and Cases that no others can take notice of, that no other Judge, no other Court can take cognisance of: earthly Courts can only take notice of overt, outward Acts; such as are visible to the Eye, or audible to the Ear, as Words and Speeches, such things as can be proved by Witnesses. But this Judge needs no Witness, he is Witness to all you do, not to Words and Actions only, but to Thoughts, Desires, and Designs; *his Eyes are as a Flame of Fire*, and he looks into the Heart, sees all the Motions, Meditations, Passages there, and will judge them all; he will call to account things that Eye ne'er saw, of which the World was never witness. What a Wailing Day must that be! when God shall *judge the Secrets of Men* by Jesus Christ, Rom. ii. 16. The

Secre-

Secrecies of Mankind must be judged, secret Thoughts, and Wishes, and Inclinations; secret Lusts, Appetites, and Corruptions; secret Idolatries, Impieties, and Abominations that never saw the Light. What Wailing must there be when all these shall be exposed, exposed before Men and Angels! when the Judge shall say he was Witness to them all! when he shall make the Churches to know (and all the Professors of Religion) that 'tis he that searches the Reins and Hearts, and gives to every one according to their Works, as Rev. ii. 23.

5. He is an eternal Judge, one that judges for Eternity. This is the awful, the doleful Consideration, Now the Doom is for Eternity, no Appeal from this Court, no Reversing of this Sentence, it must stand good for ever. Thence, among the Principles of the Christian Religion, you hear of the eternal Judgment, Heb. vi. 2. *Of the Resurrection of the Dead, and of the eternal Judgment.* At the Resurrection of the Dead must come the eternal Judgment, that Judgment that stands firm to Eternity: What a wailing Day must that be! The Judge is come that decides and determines for Eternity, the Judgment must now pass that will be ratified in Heaven to Eternity. Now wo to impenitent Souls! they died in their Sins, and accordingly they must be judged for Eternity: Wo to all the Numbers of the Unprepared; they that put far from them the Thoughts of that Day, despised the Promise of the Judge's Appearance, despised all the Glories and Terrors of the Day, and so are overtaken by it unawares, unprepared, unthought of, what will they do at that Day? what Weeping, Wailing, and Gnashing of Teeth must there be at the Day of eternal Judgment? Well may we be sent with such a prophetical Speech as that of Ezekiel Chap. xxx. 2. *Son of Man prophesy, tell them before-hand what is coming, tell 'em what*

Sorrows are hastning upon them, *prophecy and say,*
Thus saith the Lord God, God himself calls ye to
Lamentation, bewail ye, wail with most bitter S shrieks
and Out-cries, and in your Howling, say, Wo worth
the Day, wo upon that Day and wo to us in
 that Day, the worst, the most woful Day, when
 the eternal Judge shall come.

6. He judges for himself in his own Cause, and
 for his own Glory. Let the World complain of
 this as much as they please, it must be so, they
 can never help it, the same Person will be Judge,
 and Witness, and Party too; he is Redeemer, and
 he has a Cause of his own to be tried, and that is,
 how his Redemption was received in the World;
 he is Governor, and he comes to inquire after the
 Observation and Obedience due to him. Since he
 judges for himself, and on his own behalf, there
 will be these four Cases to be judged and tried,
 four Things to be considered and inquired after in
 reference to himself.

1. He will judge for the Honour of his Laws
 and Government: The Kingdom is his, the King-
 dom of the World, the Kingdom of the Church;
 the Laws are his by which the Kingdom is gover-
 ned, they proceed from his royal Authority; and
 shall he not have a Zeal for his own Authority and
 Power? Will he suffer himself to be deposed?
 will he not uphold the Crown, the many Crowns
 the Father hath set upon his Head? does he say of
 the Cup of Sorrows that the Father put into his
 Hand, *The Cup that my Father hath given me to*
drink, shall I not drink it? and will he not much
 more say, The Authority that my Father hath com-
 mitted to me, shall I not maintain it? It is an Au-
 thority, I may say, dear-bought, 'tis founded upon
 his Redemption: *For this Cause he died, and rose,*
and revived, that he might be Lord of the Dead, and
of the Living, Rom. xiv. 9. The Living he guides
 by

by holy Law. *We are under Law to Christ.* His Laws he has published in his Gospel, he will come to see how his Gospel has been entertained in the World, he will vindicate the Authority committed to him, the Commission he hath received of the Father, the Laws he hath enacted, the Institutions he hath set up and committed unto his Churches; and these he will patronize and maintain, for these he will put on flaming Zeal, he will be reveal'd in flaming Fire, *taking Vengeance on them, &c. 2 Thes. i. 8.*

2. He will judge for the Honour and Value of his Blood. If you put no Honour upon it, he will; he comes to make Inquisition for Blood, for his own, shall not that be dear to him? What can you prize more than your Life and Blood? Suppose any of you should die, should die for an Enemy? for one that had long been an implacable Adversary? and suppose you should live again, and live in some retired Place where you might silently see and observe how he valued your Death and Blood, if he prized it, would not you reckon it gratefully done, and so as becomes an ingenuous Soul? but, if he slighted it, and put the utmost Contempt upon it, would not a keen Resentment burn in your Breast? would not a just Fury and Indignation arise? What would you do to such an ungrateful Fool? Would you not say, What! did I die for such an ungrateful Wretch as this? What has my Blood, my Heart's Blood been shed, has it purchased him his Life, all the Comforts of his Life, and does he value it no more? What would you think meet to be done to such an ungrateful, disingenuous Fool? What then will the Redeemer's Resentments be? his whose Blood is far more precious, one that can value his Life and Blood according to the Dignity of it? Blood that is call'd *the Blood of God, Acts xx. 28. to feed the Church*

Church of God, which he hath purchased with his own Blood. How valuable must the Blood of God be, the Blood which God hath assumed, and assumed for this End, that he might make a Purchase with it? He will come to see how it has been valued and treated, how acceptable and fruitful it has been, and with what Zeal will he flame against the Despisers of it? Of how much sorer Punishment, suppose ye, (Appeal may be made to your own Judgment in the Case) shall he be thought worthy, &c. *Heb. x. 29.*

3. He will judge out of love to his Church and Kingdom, for the Honour and Reputation of his Love. His Love is no small part of his Glory; he loves, as well as rules, by Prerogative. It should seem indeed, sometimes, as if he did not love the Church, as if he connived at her Calamities, winked at the Injuries that were done her. It is said of the Church, that she is as a Lodge in a Garden of Cucumers, she is as a solitary, forsaken thing. How oft may the Complaint be made, as *Lament. ii. 1.* *How hath the Lord covered the Daughter of Sion with a Cloud in his Anger, and cast down from Heaven to the Earth the Beauty of Israel, and remembered not his Footstool in the Day of his Anger?* The Church here is the Redeemer's Footstool, which sometimes he seems to forget. But at the Day of his Appearance, that Lamentation shall be heard no more, he will cast down the Beauty of Israel no more, will forget his Footstool no more, will come with Concern for his Church, with flaming Zeal for his Spouse, his Beloved. Wo then to those that have oppressed Zion, to those that have persecuted his Saints, and offended his little ones, better a Milstone had hanged about their Necks, and they had been cast into the depth of the Sea: wo to the Kindreds of the Earth when he comes to make Inquisition for the Blood of his Saints:

Behold

Behold at that time, I will undo them that afflict thee, Zeph. iii. 19. He hath avenged the Blood of his Servants at her Hand, Rev. xix. 2.

4. He will judge for the Honour of his Name, in Vindication of his own Reputation and Renown; he has a Name lodged in the World which should be magnified and celebrated there, 'tis for that that a Church is gather'd and call'd out of the World: *He has visited the Gentiles, to take out of them a People for his Name, Acts xv. 14.* 'Tis for this that he has undertaken and accomplished the great Work of Redemption, *that the Name of the Lord should be glorified in this World of ours, as 2 Theff. i. 12.* Now he will come to visit for his Name, will come in an holy Zeal for his Name; he will come to see, to take account how his Name has been treated here. Wo then to the Despisers of his Name, to those that have blasphemed his Name, that have caused others to blaspheme it. Happy they, that have thought upon his Name, that have sanctified and adored it; since his Name has been so abused here, he will come himself to sanctify it, to sanctify it as he did upon *Nadab and Abihu*, when he consumed them with Fire, and when he said, *I will be sanctified of all those that draw nigh to me, Levit. x. 3.* he comes to right himself in vindicating his own Name.

What abundant Cause is there now for Wailing at that Day? The Kindreds of the Earth walk contrary to him, they live in an unbelieving contemptuous Disregard of him, and he will appear to call all to an Account; he will come to judge for himself, for the Honour of his Laws and Government, for the Dignity and Value of his Blood, for the Respect and Love that he bears to his Church, for the Reputation and Glory of his Name. On these Accounts he will appear with flaming Fire, with flaming Zeal.

Thus.

Thus he comes as Judge; and the Consideration of such a Judge must needs set the Kindreds of the Earth on Weeping and Wailing: Such a Judge he is.

Now the Office of the Judge usually consists in these two Things: 1. To discover Crimes. 2. To pass Censure and Sentence upon them.

1. To discover Crimes, to bring Faults to light, that they may be punished: This an earthly Judge must do, by summoning Witnesses and examining them, by extorting Confessions from the Criminals themselves. This need not be done by this Judge that will then appear in the Clouds, he needs no other Witnesses than these two, the Witness in his own Breast, and the Witness in theirs.

(1.) The Witness in his own Breast, his own boundless Knowledge: He knows all that was done, he saw it. Little did *Nathanael* think of his Eye, when the Lord told him, *Before that Philip called thee, (before he called thee to me, or said any thing to thee about me) when thou wast under the Fig-Tree, I saw thee, and I saw what thou wast doing there, John i. 48.* The Judge will be able to tell them all; when ye were in such a Place, and in such a Place, I saw ye, and saw what ye were doing there; saw all that was done against him, his Law, and Kingdom, and so he will be able to say, *I will be a swift Witness against the Sorcerers, (and those that deal with the Devil) against the Adulterers, (whose Deeds are most secret) against the false Swearers (tho no body else, it may be, can detect their Falshood;) against those that oppress the Hireling in his Wages, the Widow and the Fatherless, (those helpless ones that know not how to right themselves) that turn aside the Stranger from his Right, and fear not me (and by all those Sins, shew that they have no fear of me before their Eyes;) against all these will I be a swift Witness, saith the Lord,*

Lord, Mal. iii. 5. And at the discovering of these Sins, and his witnessing against them, what Wailing must it cause at that Day?

(2.) As the Judge himself is Witness, so he has another that bears Testimony with him; and that's the Witness in their Breast, in the Criminal's own Bosom, and that's their own Conscience, the Reflection of their own Mind and Memory; and that will be a faithful Witness at that Day. It shall be enlightned and enlarged; it shall be enabled to look back, and take notice of all the Sins of Life, Sins of Youth and of riper Years, Sins that had long been forgotten, Sins with all their Circumstances and horrid Aggravations. Conscience will then tell thee, that at such time it warned thee, but thou wouldst not take the Warning; it checked and controuled thee, but thou wouldst not be controuled; it minded thee of this Day, of the Judge, and of his Coming in the Clouds, but thou wouldst not hear, wouldst not believe: In what a Heat, and Chafe, and Fret, must it be at that Day! *Their Conscience also bearing witness, and their Thoughts in the mean while (i. e. their Thoughts roused by their Conscience) accusing or else excusing them, in the Day when God shall judge the Secrets of Men by Jesus Christ, Rom. ii. 15, 16.* Conscience will have Work enough to do at that Day.

There will be these Witnesses. If these are not enough, (3.) There may be called in the Testimony of Angels. They are more conversant here below than you are aware of, and they must needs be so as long as they are ministring Spirits, sent forth to minister to the Heirs of Salvation. How oft are they about thy Bed, and about thy Path, see thy lying down and thy rising up, and behold thy Ways? how oft do they see thy Sins? how oft are they grieved, and sent away resenting and displeased? how justly may the Judge summon them

them to be Witnesses against the World? to bear Testimony of what they have seen and known? They could say enough to condemn the World, and so to set it a Wailing at that Day. Then,

(4.) If they are not enough, Devils may be call'd to witness at that Day; they have gone to and fro compassing the Earth, and they can bear witness of the Sin that has been committed there; indeed they have been accessory to it, they have tempted and prompted to it: And tho they have been Tempters, they'll be willing to be Accusers too; they'll readily expose the Sin they have drawn their Servants to, or drawn the Saints to either: If a *Job* should be insincere, the Devil will be the first that will accuse him of it: *Doth Job fear God for nought?* Is it for nothing that he serves thee, when thou hast done so much for him? *Job i. 9.* If *Joshua*, the High-Priest, appears before God with unclean Garments, the Devil will be the first that will complain of it; so ill-natured is the Devil, he'll draw to Sin, and then he'll accuse and complain of those that hearkned to his Sollicitations. And what Wailing may this cause! to see an ungrateful, malicious Devil upbraiding, accusing the Persons he himself hath tempted? exposing and aggravating the Sins he himself hath caused? O woful, wailing Day!

This is one Part of the Judge's Work; to detect Crimes, and bring them to light. The next is,

2. To pass Censure and Sentence upon them, to condemn the Crimes he has discovered, to condemn them, and the Committers of them, to such Punishment as they have deserved, and the Law has determined. This he will do to shew the Holiness of his own Nature, his Hatred of Sin; to shew his Zeal against all Iniquity and Unrighteousness. This he must do to fulfil the Office in which he is placed, to execute the Commission he has received

from his Father. After full Conviction of Crimes comes the Sentence; and how will the Kindreds of the Earth bear it? how will they stand trembling and aghast, to hear the Sentence he will pronounce? Sentence against misemploying and neglecting the Talent that was to be used and traded with: *Thou wicked and slothful Servant, (out of thy own Mouth will I condemn thee) thou knowest (thou hast acknowledged) that I reap where I sowed not, that I gather where I have not strawed. Thou oughtest therefore to have put my Money to the Exchangers, and then at my Coming I should have received my own with Usury, Mat. xxv. 26, 27.* Sentence against Hypocrisy and false Pretences to Religion: *Have we not prophesied in thy Name? and cast out Devils in thy Name? But I know ye not, I never knew ye, Depart from me ye Workers of Iniquity, Mat. vii. 22, 23.* Sentence against neglect of him in his Servants and Members here below: *Inasmuch as ye did not to the least of these, that believe on me, ye did it not to me; therefore depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels, Mat. xxv. 41.* O dreadful Sentence! how will the Kindreds of the Earth do to bear it? what Horror and Confusion must then seize them! what Wailing must that irreversible Sentence cause! They shall wail at that Day.

Then he is Administrator of divine Justice: Justice shines among the Attributes of God.

Sentence must be executed, which consists in two Things,

1. In delivering up to the Jailor, the Jailor of Hell, the Keeper of the eternal Prison; the Devil must take 'em. Many of them have often wished he might, and then he shall; they have been led by him, and then shall be possessed by him for ever; he has now hardened their Hearts, and then shall have the Dominion over them: *In whom the God*

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God of this World (the infernal God of the World, the Devil) *has blinded the Minds of them that believe not, lest the Light of the glorious Gospel should shine into them,* 2 Cor. iv. 4. He has blinded them, he has prepared them for outer Darkness, and he shall have them.

The Devil is Keeper of Hell, he shall be Possessor and Tormentor of those that come thither. Thither must the wicked Kindreds of the Earth go. It may seem strange, that Men must be rank'd with Devils; one would think that the Sin of Devils should be much higher. They sinn'd in Heaven, or in a Happiness higher than that of Man's; they must sin, sure, against greater Light, against greater Knowledge of God, and greater Glory; strange then, and sad, that Men must be sentenced with Devils! But we must remember a sad Aggravation of our Sin, which Devils have not. A Redeemer is not sent to them, a Mediator does not come to intreat them to be reconciled to God. They are bound in Chains to the Judgment of the Great Day; we are out upon Bail, an open Door is set before us of entering into Heaven, but we would not. This must rank us with them; this deserves that the Sentence should be, *Depart from me, &c.*

What hideous Howling must this Sentence make! how will the woful Wretches wish they had never been born! wish that the Mountains may fall on and cover them, or crush them to pieces! but all in vain. With Devils they must go, to their unspeakable Place of Torment.

2. In Infliction of his own Wrath, the Power, the Heat of his own Displeasure, upon the Workers of Iniquity. And how severe will this Wrath be, *the Wrath of the Lamb?* of the abused, the affronted, the injured Redeemer? that must be dreadful Wrath indeed! Strange, that these two should

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should be conjoined together. *The Wrath of the Lamb!* The Lamb is a Creature noted for Patience and Meekness, and Time was when this Lamb was such a one, *he was led as a Lamb to the Slaughter; and as a Sheep before the Shearers, is dumb, so he opened not his Mouth;* but now the Lamb will be found turn'd into a Lion, the Lion of the Tribe of Judah; as a Lion he will stamp, and rage, and rend in pieces; none shall stand before him. The Outcry then will be, *The Great Day, &c. Rev. vi. 17.*

The Wrath of the Lamb will be more severe than that of the Creator: The Lamb is one that was slain, slain for Sin, slain for the Redemption of the World. 'Twill be double Sin, double Guilt, to refuse the Redeemer; that's refusing the Creator too, 'tis Sin and Ingratitude against double Favour and Grace. His Wrath will be fiery, flaming Indignation; this will be the Perfection and Consummation of Wrath, the Conclusion of all the Plagues that were inflicted here, the Bottom of all the Vials that are poured out here, and yet how dreadful are they! Who can express the Terrors of the Lord, such Terror as is represented *Rev. xv. 7. And one of the four Beasts (of the chief Ministers before the Throne) gave unto the seven Angels seven golden Vials full of the Wrath of God, who liveth for ever and ever.* (These Vials were to be poured out on Earth, and the Smoke of all this Wrath even clouded the Church.) *The Temple was filled with Smoke,* (the divine Wrath was kindled till it smoked again.) The Smoke was kindled from the Glory of God, and from his Power, and no Man was able to enter into the Temple till the seven Plagues of the seven Angels were fulfilled. We see God will be glorified in his Wrath: His Wrath is dreadfully poured out in this World, what will it be in the Great Day of his Wrath? Then will it be poured

out to the uttermost. O what Howling and Wailing must there be at that Day! dreadful Day to the Kindreds of the Earth!

Thus they will have cause to wail upon the Consideration of him that comes in the Clouds: The Judge, the Office and Qualifications of the Judge.

But then,

3. Wail they must when they look round about them, and when they see what helpless horrid Circumstances they are in, no Help in Earth or Sky, no Succour, no Comfort or Comforter to be found, no Refuge from him that comes in the Clouds. They would not fly for Refuge to him now, they shall find no Sanctuary, no Shelter then. They must needs wail while they find themselves in such Circumstances as these.

1. They see the whole visible Frame of the World on fire, the surrounding Fabrick of Heaven and Earth on a Flame. O what a hot Day will that be! what gloomy, violent Heats will every where be found and felt! whither will these that have pierced the Saviour then run? where will they hide their Head? *The Day of the Lord* (of that Lord that comes in the Clouds) *will come as a Thief in the Night* (and that's a sad Circumstance; it will surprize the Kindreds of the Earth unawares) *in which the Heavens shall pass away with a great Noise*, (O what a noisy Day will that be, when the Heavens shall crash over our Heads! when the Frame of Heaven and Earth shall be loosed! the Foundations of the World shall shake! and the vast Fabrick fall to pieces!) *when the Elements* (the first Principles of Nature) *shall melt with fervent Heat, the Earth also, and the Works that are therein, shall be burnt up.* (This great Globe, and all the rich Furniture of it, must be consumed.) What a wild, raging Fire must that be! how much Fuel will there be to make it! All the combustible things that

that are in the World, all the Fires that are in the Bowels of the Earth must then break out; all the Mines of Coal, and Salt, and Brimstone, must then be in a Flame: The Caves and Bowels of the Earth will be but Chimneys of Flame and Smoke, the Woods, and Groves, and Forests will soon catch the Flame and send it up to Heaven. The Heavens themselves, the useful Lights that are there, will be but as burning Ovens, and will scatter their Flames and Flakes of Fire all abroad. What will the Kindreds of the Earth then do? whither will they fly for Shelter? The Dens of the Earth are (as 'twas said) sultry Ovens; the Trees are on a Blaze, they can't climb thither; the Mountains are red hot, no Footing there; the Seas boil, no Entrance there; what will they do? no House, no Covert, no Canopy to skreen them. O the Shrieks, the Howlings, the Outcries of that Day! are ye not amazed to think of them? Take but a faint Resemblance: Can ye a little imagine the Fright, the Consternation of the poor Inhabitants of *Sodom* and *Gomorrhah*? the Horror and Anguish they were in when the Lord rain'd Fire and Brimstone upon them from Heaven? whither could they fly? the Flames would consume their Houses, and boil them to death in their Waters. How much more dreadful this? the whole Earth will be a furious Furnace, and they must bear the Fright, the Pain, the Torment: Death will not put an End to it; but out of one Fire they pass into a worse. O dreadful, unspeakable Case! Are ye not ready to sink at the Thoughts of it! The Kindreds of the Earth must needs wail at that Day.

2. Then they'll see all their Joys and Idols perish before them, perish before their Eyes, all that formerly they set their Hearts upon. Lately their roving Minds and Appetites had a large Field to wander in: There were Pleasures, Temptations,

and Allurements round about them; their Affections wandred up and down and found divers Entertainments and Diversions; many of them could say as *Solomon*, *Whatever mine Eyes desired* (and they were sometimes like the Eyes of a Fool, they wandred to the Ends of the Earth) *that I kept not from them*, I gratified all their Wantonness. *I withheld not my Heart from any Joy*, (I indulged my self in all that I could devise, I mortified no Desire) *for my Heart rejoiced in all my Labour*, I was resolved to live deliciously, and spare for nothing, *Eccles. ii. 10.* So inquisitive are the Kindreds of the Earth still, hunting after the Pleasures the World can afford, like the industrious Bees, flying to every Flower; hoping to suck some Sweetness thence. The Things of the World are courted and pursued, yea, made Idols of, set up in the room of the eternal God; they engross the Love, Admiration, the Service and Affection that is due only to him. But what will they do when they shall see all their Idols fall, all their Delights perish? What will become of their beloved Hoards and Treasures at that Day? The violent Flames will consume them all. As incorruptible as Gold is now thought to be, it shall not withstand the Fury of that invincible Fire: What will become of Courts, and Palaces, and most stately Buildings? They must all be laid in Ashes. What will become of all their costly, splendid Furniture, which is now so much the Pride of Life? It's all laid in Ashes at that Day. What will become of Lands, and Grounds, of Gardens, Orchards, and sumptuous Works made for Entertainment and Delight? Where are all the pleasant things for which Men sell their Souls, and barter away eternal Blessedness? Where are all *Solomon's* stately Labours now? the magnificent Temple at *Jerusalem*, the Courts he built for himself, the House of the Forest of *Lebanon*, and all the

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the Curiosities on which he lavish'd out so much Gold? *I made me great Works*, said he, (and he had Treasure and Wisdom enough to make them incomparably great) *and I builded me Houses* (such as made the Queen of Sheba faint away at the sight of them) *I planted Trees in them of all kind of Fruits*, (he had a Paradise on Earth) *I made me Gardens and Orchards*, (and sure none could make them more spacious and splendid than he) *and I made me Pools of Water, &c.* Whatever contributed to the Pleasure of human Life did he provide, *Eccles. ii. 4, &c.* And where are all these Pleasures now? where will they all be at the last Day? *The Lusts of the Eyes, the Lusts of the Flesh, the Pride of Life, will all be fled and gone.* What will the worldly, carnal, sensual Men do at that Day? all that they set their Hearts upon, all that engrossed their Affections, all that they sold their Souls for, is consumed and gone: they must take up an heavier Lamentation than that which was made at the Fall of Babylon, when it was said, *Alas! alas! that great City* (that great Globe) *that was clothed in fine Linen, and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearls; in one Hour* (in one Day) *is so great Riches brought to nought*, Rev. xviii. 16, &c. The Kindreds of the Earth have then lost all their Possessions, Dominions, Delights; all that they set their Hearts upon.

3. Then they see their old Friends unwilling and unable to help 'em, neither good Friends nor bad can succour them: The Good have neither Will nor Power; not Will, for their Will is agreeable to his who comes in the Clouds, and it is not his Will that they should help them; he would have the impenitent Kindreds of the Earth left destitute and forlorn. Neither have they Power any more than Will, they have no Leave nor Licence from the Judge to do them any Service.

Nor have they Strength and Might ; it's not in the Power of good Friends to save them from the Wrath to come, to divert the Vials of divine Vengeance from pouring upon them, nor must they stay to do it if they could ; pious Friends and Relations must be caught away in the Clouds, they must make haste to meet him that comes in the Air ; Parents must be caught away from their dear Children, and must leave them to the merciless Flames ; Children must be caught away from their beloved, honoured Parents, and shall be able to do them no Service in that Day ; Bosom-Friends shall be separated, *two shall be in one Bed, the one shall be taken, the other left*, and shall not be able to help one another in that Day. They that loved them here, loved their Souls and their eternal Welfare, will not then be able to help them ; they that pitied and prayed for them, that preached to 'em the Terrors of that Day, that kindly counselled, instructed and warned them, must then stand aloof, at a vast distance, and not be able in the least to relieve them. O Wailing Day ! The most pious, compassionate, tender Friends, shall be as deaf as Rocks and Mountains, and unwilling to secure them. Bad Friends (*i. e.* bad Men, let them have been never so good Friends before) shall not do them the least Good, they shall be in the same dreadful Circumstances ; they'll want Security themselves, and so will be unable to afford it unto others. O the Confusion that will be in every Face !

4. They'll see all their old Hopes and Confidences scattered and fled : Somewhat there is they now depend upon that bears up their Spirits, they either think that there is no such Day a-coming, Unbelief is their Support, or they think that they shall do as well as others ; they fancy their State is good, their Hearts are sound, they have got a

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Form of Religion, and with that they shall do well enough. Poor Souls! what will they do when their Hopes shall fly away, and leave 'em ashamed? when they shall see that all their Confidences were rotten and deceitful? They made Lyes their Refuge. Wailing Day! when the Hypocrite's Hope shall be as the Spider's Web? as *Job viii. 14. Whose Hope shall be cut off, and whose Trust (all the Dependence of his Soul) shall be as the Spider's Web, soon torn, and never pieced again.* What will ye do when Hope is gone for ever? If it were not sometimes for Hope now, the Heart must break; it must then be intirely broke, Hope is fled for ever.

5. They will see and hear their old Companions in Sin curse them to their Face, and gnash upon them with their Teeth; Sin will then appear exceeding sinful: What Fury will arise against those that were Encouragers to it! The Wrath of God will be dreadful: What Rage will arise against those that drew others into it? how will they fly in the other's Face! O 'twas you that led me into these Sorrows, and into these Flames; your Unbelief and Irreligion encouraged mine; I heard you ridicule Seriousness, and banter Religion; I heard you vilify the Scriptures, and those that walked according to them, and I thought I might do so too. 'Twas you persuaded me that there was nothing in the Doctrine of the Immortality of the Soul; that Heaven and Hell were but heated Fancies and Imaginations. 'Twas you that taught me to curse and swear, and drink, and fool away my Time; 'twas you that led me to the Ale-house or the Tavern, when I should have been at Sermon and Devotion. Cursed Cronies! would I had never seen your Faces! O what dreadful greeting must this be! The Conscience of some must be as a fiery Oven, for leading others to Sin and Hell;

the Conscience of others must be so too, for following them in that desperate Road. What terrible Company must these be to each other for ever! O Wailing Day, when Companions in Sin must meet each other in the Borders of endless Despair!

6. They may well wail to see what they have lost, to see the Glory into which they must never enter. They'll see somewhat of it in the Glory of the Redeemer himself: *He comes with Clouds, and every Eye shall see him, and they that have pierced him.* By seeing his Glory they shall discern how excellent it is to be with him, how great and blessed to be beloved by him; they shall see somewhat of the Glory of the Saints, see how they are raised in Glory, how they are caught up in Clouds to meet the Lord in the Air; they shall see and hear how they are treated by him there, how they are welcomed, entertained, blessed, and crowned, and how must their Hearts sink to see themselves excluded, and excommunicated from all this? What! all this Joy in the Redeemer's Presence, and none for us? all this Refreshment from the Presence of the Lord, and yet none for us; are not we in his Presence too? But a dark, gloomy Presence: Strange, that the Presence of the same Lord should be so different to different Persons and Spectators! They are revived and refreshed by his Presence, we are slain by it; they are exalted and glorified by his Presence, *we are punished with everlasting Destruction by his Presence, and by the Glory of his Power,* 2 Thess. i. 9. O what Wailing must there be upon the Sense of this vast Loss! You think you can bear it now you know it not, you know not the Glories of Angels, the Blessedness of glorified Saints; but what will you do when you shall see it, and see your selves deprived of it? What Anguish was it to the rich Man in Hell, to see Abraham *as far off* and Lazarus in his Bosom!

that

that must be an Aggravation of his Torment. O miserable Souls at that Day! they shall see the joyful Saints at a distance, but shall not come near 'em; they shall see the Glories that are poured upon them, but shall have nothing to do with 'em; they shall see and hear how they are welcomed by the Redeemer, how they are approved and applauded by him, while they themselves are accursed and banished from him, and from all the Joys of his Presence; they shall see that there is a vast Gulph fix'd, that there's no getting over to the Company of the Blessed. O the Grief, the Lamentation there must be at the Sight of the Glory they have lost!

7. What Wailing must there be upon the Account of their Envy at others Advancement? at their Admittance into that Glory, the Glory they have lost? Envy is a tormenting Passion, it galls and vexes the Soul: How grieved is envious *Haman* at the Advancement of *Mordecai*! *He basted to his House* (to vent his Passion there) *mourning and having his Head covered* (in the Habit of a disconsolate Person) he mourned thro' Rage and Envy at the Honour that was done to *Mordecai*, Esth. vi. 12. What sorrowful Envy must possess the Kindreds of the Earth, to see others admitted to the Glory they must lose! Envy will torment them, for they will then be much of a devilish Nature, and that's now much the Disposition of the Devils; they envy Man the Happiness to which he is called, envy him a Redeemer and a glorious Salvation, are vexed and grieved that Man must ascend to the Habitations they have left; and this, their Envy, is a continual Pain and Torture. The condemned Kindreds of the Earth will then be much of the same Spirit, burst with invidious Vexation, when they shall see others saved and themselves lost. Our Lord sufficiently intimates this when he says,
there

there shall be Weeping and Gnashing of Teeth, (there shall be at that Day the keenest Regret and Anguish of Heart) when ye shall see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom (those that lived before ye, and lived farther off the Redeemer's Kingdom than you do) when you shall see them in the Kingdom of God (see 'em sitting and reigning there) and your selves thrust out, (cast out with Violence, cast out with Disdain) Luke xiii. 28. what miserable Wailing must this cause?

(1.) Envy, perhaps, will torment ye, to see how little, how little a Flock will enter there. (2.) To see who they are, what sort of Persons, that must enter. (3.) To see how they are entertained and treated by the Redeemer.

(1.) Envy may torment 'em, to see how little a Flock must enter there: of all the Kindreds of the Earth, how few will be assumed into that Glory. What! are these all that must be saved? these all that must enter into eternal Life? What, must so great Multitudes of all Nations be rejected and damned for ever? will the Great God have no Mercy on all these innumerable Thousands? will the Judge spare and pardon none of this vast, vast Company? What unconceivable Grief must that create? What! was Heaven and all its Glories prepared only for such a Remnant? were they only, of all Kindreds and Nations, chosen and ordained unto that Blessedness? must none but they be the Favourites of Heaven? are these only, out of all the World, the Sons of God, the Heirs of Christ, the Inheriters of Glory? O how unreasonable is that! What! was yonder Kingdom made for such an inconsiderable Number as these? It cannot be; and yet it must be so, let the Thought of it torment them never so much. Wail they must, that so few must be admitted into the eternal Rest and Joy.

(2.) Envy

(2.) Envy to see who they are that make up that little Flock, what sort of Folks must enter into that Glory. The Memory will then be enlightned and enlarged, Knowledge will be increased: It shall, in some measure at least, be known who they are, who they were that must enter into the Redeemer's Joy, how related, how despicable, how sinful once they were. How related: What Envy must there be, to see nearest Relations glorified and themselves damn'd; for Parents to see Children, or Grand-Children, or great Grand-Children received to Joy, and themselves cast out for ever? For Children to see Parents and Ancestors received, and themselves rejected? O the envious Lamentation! What cutting Grief must it be, to see Neighbours, those that dwelt in the same Town with ye, nay, in the same House with ye; those that eat at the same Table, sat in the same Seats with you; to see these received by the Judge, commended by him, and your selves refused with Indignation. O what Heart-breaking will it be! How little could *Joseph's* Brethren bear the Prophecy of his Advancement? *they said unto him, Shalt thou, indeed, reign over us? or shalt thou, indeed, have Dominion over us?* what, such a Stripling as thou, the youngest of us all? *and they hated him for his Dreams and his Words*, Gen. xxxvii. 8. What Envy will tear Brethren (elder Brethren) to see their Fellows, their Juniors, enter into the Kingdom of Heaven? They shall see them then have the Dominion over them in that Day, *in the Morning of the Resurrection*, envy at them upon the Account of former Circumstances. They shall see little ones saved before them, Infants that knew not the Redeemer, knew not the Way of Life, nor was it their Fault they did not know 'em, they were taken out of the World before they could: What Wailing shall there be while little Children are taken to Glory,

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Glory, and you cast out? *Suffer them to come to me,* says the Saviour, *of such is the Kingdom of Heaven,* such shall reign in Heaven at last. Envy to see those admitted that you formerly despised, whose Spirit and Conversation you could not away with. What will the Kings, the Princes, the Captains say? Are not these they that were the Reproach of the Places where we lived? these *they that we would have disdained to set with the Dogs of our Flock?* are not these the *Lazarus's* that begged at our Door? these they whose Religiousness we could not bear? that made such ado about their Way and Party? that were the Scorn and Hatred of the Towns and Countries where they dwelt? these, that were called Hereticks, and Schismatics? that were *as the Off-scouring of all Things?* Must these be caught up into the Clouds, and we left behind? Must these be set at the Right-hand of the Judge, and we be turned to the Left? What Heart can bear it?

Nay, must yonder Sinners enter into that Glory, those that were once as bad as we, that wallowed in Flesh and Sin as well as we? So the Apostle speaks of the *Corinthians*, *The Unrighteous shall not inherit the Kingdom of God, nor Fornicators, nor Idolaters, nor Adulterers, nor Effeminate; and such were some of you,* 1 Cor. vi. 11. And must such as these enter into the Kingdom of Heaven, while others are left behind? What Distinction is here? Can any of such a black Character be admitted into the heavenly Glory, and will not others repine and envy that they are not admitted too? What can be worse than Fornicators, Idolaters, and Adulterers? what Sins did we commit that were worse than theirs, and must yonder Idolaters and Adulterers enter into Joy, while we are refused? what Heart can bear it? What! yonder *Noah*, that was once as drunk as we? what! yonder *David*, that was once an Adulterer and Murderer as well as we? What!

yonder *Manasseh* too, that was an Idolater and Conjurer as much as we could be, that sold himself to the Devil as much as any of us could do? What! *Paul* too, that was once one of our Company, was a Blasphemer and Persecutor as well as we; was once a Hater of the Judge, and breathed out Threatnings and Slaughter against his Disciples as we would have him? Must all these be accepted by the Judge, while we are neglected and disdained? must these be Companions for Angels, while we are left amidst Flames and Smoke, and all the Horrors of Hell? How will this suit with their Pride, Conceit, and presumptuous Hopes? What Rage and Envy must tear and torment them? Then,

(3.) There will be Envy, to see how they are entertained and treated by the Redeemer, with what Kindness and kind Salutations they are received: *Come ye Blessed of my Father.* Once I called ye before, in the Invitations of the Gospel, I said then, *Come to me ye that are weary and heavy laden:* Your Sins were your Burden, you came to me for Ease and Relief, and I gave it ye; now come to me at another Rate: *Come ye Blessed of my Father,* ye whom my Father has designed to bless, for whom, from Eternity, he hath prepared a Blessedness; come, enter into it! Then, what Crowns must be put upon their Heads? how weighty and glorious must they be? *An exceeding and eternal Weight of Glory.* What Honour must be done to those whom the King of Kings delights to honour? Exalted they must be, because their God will have it so. But how different is the Entertainment of the Kindreds of the Earth? they are cursed, banished, banished from all that Glory, from all the blessed Company. What Spleen and Envy must arise in their Hearts, and how will that Envy corrode and torment 'em? What Wailing must

must there be, what Gnashing of the Teeth (that's the Expression of Vexation and Rage) when you see such and such admitted into this Glory (into such Glory) and your selves cast out? Then,

8. They must wail to think how near they once were to that excellent Glory, to bethink themselves how narrowly they miss it, one Step more and they had got into eternal Life; they lived in a *Goshen*, a Land of Light; they sat under the joyfull Sounds of the everlasting Gospel; they were well accommodated in the Way to Heaven; some could say, *We have eat and drank in thy Presence* (yea, at thy Table) *and thou hast taught in our Streets*, we have heard thee preach many a time: Nay more, some had began well, *ye did run well*, ye started fair for Heaven, who hindred ye that ye should not go on? Some had great Illuminations and Convictions; they had tasted of the heavenly Gift, and tasted the Powers of the World to come; some might be in the Case of that young Man that could say, *All these Things have I kept from my Youth up*; whom therefore the Saviour loved, loved for his Towardliness and good Disposition; to whom therefore he said, *One Thing thou seekest*, there is but one Thing wanting now, get that and thou hast all, thou art safe for a blessed Eternity, *Mark x. 21*. How sad must it be with those that were within one Step of Heaven, and yet lost it? that had but one Step more to go, and they were safe for ever? *One Thing thou lackest*: That could say, Had my Convictions been a little deeper, I had been converted; had my Resolutions been a little stronger, I had prevailed; I had conquer'd Sin and Temptation; had I sat under such a Minister, or such a Ministry a little while longer, I had done well, I had been made a sound Christian; but now all is lost for want of going a little farther: We were once within a Step of Salvation. What Wailing must this make, to think

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think how near to Conversion and Holiness they once were, how near to the Rest and Happiness of Saints, and yet, after all, fell short of it?

9. Upon all this, they will see the Devils proud and hasty to catch their Prey: What will the poor Kindreds of the Earth then do, how miserable will the Devils make them? poor Nations of the World, that must be turned into Hell! O how dreadful a Word is that! Who knows what Hell means? who can tell what Company Devils are? Their Name is now jested with, but they'll not give their Tenants leave to jest; they are furious, ravening Lions; their Spirit is just contrary to that of the Redeemer; He is the great Lover of Mankind, they are the Haters of it, their Names declare as much; *Satan*, the Adversary; *Diabolus*, the Devil, the malicious Accuser of Mankind; *Abaddon*, *Apollyon*, the perpetual Destroyer of Mankind; he has been the Murderer of it from the Beginning, and what will he do when he has got Mankind in possession? when they are delivered up to his Jurisdiction, according to the doleful Sentence, *Go ye Cursed?* &c. O what horrid Company will Devils be! We are afraid of them now, and may well be so; should they shew themselves to us they would soon drive us distracted, what will it be to see them as they are, to see them Face to Face? O how dreadful will it be, to see these cursed Spirits waiting for the Sentence from the Judge's Mouth, hovering over their Prey, ready to seize it as soon as leave is given them! O what Wailing will there be when Devils seize them and drag them to their Dungeon, and there torture them with themselves!

10. What Wailing must there be, to think that all their Wailing will do them no good; they know 'tis in vain, and yet they cannot help it, they must mourn because they know their Mourning is fruitless, they are abandoned to utter, endless

less Despair; as good they may spare their Sorrows and their Moans, but, alas! they cannot spare them, it is impossible to forbear them, such miserable Nature must wail, must vent its Grief, tho to no purpose; as good they may call to the Rocks and Mountains, as indeed they will be ready to do, but they'll be deaf; Heaven will be deaf to all their Lamentations, that God that is now *merciful, gracious, long-suffering, &c.* will slight all their Complaints and Moans, he will no more hear them than they would hear him in the Day of his Patience and Goodness, nay, *he will laugh at their Calamity, and mock when their Fear cometh,* Prov. i. 26. How sad a Word is that! Will the great, the good God do so? will he laugh and mock at the Calamities of suffering Souls? that shews an unchangeable Spirit indeed, the Decree is fix'd, *He is of one Mind, and none can turn him,* Justice is inexorable, the Threatning has been denounced and must be executed, the Word has gone out of the Mouth of the Lord, and it must stand for ever, the last Doom and Sentence has been pronounced, and all *Ages* shall see it fulfilled; their Wailing will do them no good.

II. Then, to complete the Misery, Death it self will fly away; it shall deliver up its Dead, and then it shall disappear and vanish for ever, *Rev. xx. 13. And the Sea gave up the Dead,* (vast Shoals are gone down thither) *and Death and Hell delivered up the Dead that were in them.* They were Trustees, especially if Hell there should signify the Grave, as 'tis probable it does; Death and the Grave were Trustees, Repositories for a Season, and they must be faithful to their Trust, and must resign it when the Redeemer comes, and then they shall cease for ever, no Service for Death or for the Grave any more; but that's some sort of Relief now, Death puts a Period to all our Sorrows
here,

here, Lamentations go not down into the Grave; thence *Job* so passionately wishes, that thither he had gone from the Womb: *For now*, says he, *I should have lain still*, and so *should have been quiet* (there's no Disturbance there): *I should have slept* (securely there) and *then had I been at rest*, (I had laid there free from these severe Calamities and Molestations) *Chap. iii. 13.* yea, he adds, *ver. 17. there the Wicked cease from troubling*, (they can do no more Mischief there) and *there the Weary are at rest*, their Complaints follow them no farther. Thence you find that they that are overwhelm'd with Sorrow desire to die, Life is a Burden to them: How many are there that, thro' the Miseries of the World, or thro' the Horrors of their own Conscience, or thro' Despair of Salvation, can bear Life no longer? they lay violent Hands upon themselves, they choose Strangling and Death rather than Life, so earnestly do they desire to be rid of their Miseries; they comfort themselves with this, That Death will put an End to all. But how sad, how unspeakably sad will the Case be at this Day? Miseries shall be doubled and trebled, but no Death to put an End to them, *Rev. ix. 6. In those Days Men shall seek Death*, (seek it as those that would be glad on't) *but they shall not find it: They shall desire to die*, (that they may be so tormented no more) *but Death shall flee from them.* Sad Case indeed, when the last Refuge of the Miserable shall be hid from them! O Wailing Day, when they shall desire to die but shall not be able! neither Fire nor Faggot, neither Halter nor Pistol, nor Poison, shall be able to put them out of their Torture. *Judas* once hanged himself, but he shall be able to do so no more; he shall have his Body again, Soul and Body shall be united again, but he shall die no more. O what inexpressible Wailing must this cause, to think of the Tortures they are

in, and to bethink themselves that they must continue in them for ever ! O desperate Kindreds of the Earth, how will they wail and howl at that Day !

Now we should make Application of this Truth, this mournful Truth : That then *all Kindreds of the Earth shall wail.* Do not your own Minds make Application beforehand ? And so,

1. See what a sad Wailing Day is coming, a Day of utmost Lamentation and Anguish : Was ever the like seen or heard since the Foundation of the World. O who can tell the Sighs, the Groans, the loud, passionate Out-cries that must be in that Day ! We have need to tell ye, to warn ye of that Day, the Prophets of old must give Warning of less sorrowful Days than that : *Son of Man, prophesy and say, Howl ye, howl ye beforehand, howl in the Foresight of that Day that is a coming ! Howl, and say, Wo worth the Day !* O the Woes of that Day ! Who can describe them ? or, wo to that Day, the most woful Day that ever came. *The Day is near, the Day that fums up all the Sorrow of the World, it will all be united in that Day. The Day of the Lord is near, the Day in which the Lord will come in the Clouds ; it shall be a cloudy Day, a Day of most doleful Desolation and Darknefs. It shall be the time of the Heathen, the Time in which the Heathens shall be called to Account, and shall be punished, Ezek. xxx. 2.* This must be the most Wailing Day that ever was.

Worse than that when *Sodom and Gomorrah* were consumed by Fire from Heaven. That was a dreadful Day indeed, and an Emblem of eternal Judgment ; but those Flames reached but a little way, to five Cities and no more, and then Death put a speedy End to the Lamentations ; but it will not be so then. The Flames will be universal, spread over the whole World, and Death will fly away, and never put an End to them.

A Day, worse than that at the Massacre in *Betlehem*, when *Herod* sent and slew all the little ones, from two Years old and under. That must be a lamentable Day to poor Mothers; they wail and shriek, to see the poor Innocents torn from their Bosoms, and barbarously butcher'd before their Faces. *In Ramah was a Voice heard, Lamentation, and Weeping and great Mourning; Rachel weeping for her Children, &c. Mat. ii. 18.* But what is *Betlehem* to the whole Earth! What Lamentation must there be when Parents and Children, young and old are all weeping for themselves!

Worse than the Day of the great Flood, when the Waters came and swept away the Nations of the Earth; Howling there must be on the Tops of Houses, and Mountains, and Trees; but in a little while, the Waters wou'd silence them all, wou'd stop all their Mouths: But here Death will never come; the weeping, the wailing, the gnashing of Teeth must continue for ever. Worse than the Day of our Lord's first Coming; tho that is described in melancholy Circumstances. *Who may abide the Day of his Coming!* Tho he brings Grace, he brings Judgment along with him too. *And who shall stand, when he appeareth!* he shall search Hearts when he comes, *he is like a Refiner's Fire, and like Fuller's Soap*; he comes to purge away Dross, and Sin, and all Corruption whatever, *Mat. iii. 2.* But what will the Day of his second Coming be, when he will not purge the Sinner from his Sin, but will cast the Sinner with his Sin into the unquenchable Flames. O wailing Day!

2. Must all Kindreds of the Earth then wail; this is a sad Sign, that few have believed this Report, few have believed that such a Day is a coming; had they believed, they would surely have

prepared for it; they would have fled from the Wrath to come, fled to the Refuge set before them. The Effect of Faith is Fear, as well as Love; Fear of the Judgments of God; Fear of the Wrath and Hell that is to come. *By Faith, Noah being warned of God of things not seen as yet* (of Judgments that were to come, as you are this Day) *mov'd with Fear* (his Faith mov'd his Fear, as it wou'd yours, had you the same Spirit of Faith) *prepar'd an Ark for the saving of his Household*; he took the appointed means of Preservation, *Heb. xi. 7.* Now were this Report believed, what a Change would it make on this World! What flying to the Ark, to the Redeemer, that they may be saved! that they may escape the Wailing that there will be on that Day; but since that Wailing is not escap'd; since there will be so many wet Eyes, and sad Hearts at that Day, it's Sign enough that few have believed the Report, few have believed the Gospel; few have repented of their Sins and turn'd to God; few brought unto that thorow Conversion of the *Thessalonians*, *1 Ep. i. 9, 10.*

3. What will you do at that Day! Where will you appear! O how thoughtful should we be about this! Must all Kindreds of the Earth wail, how do we know that we shall be excepted? it may be a thousand to one whether we are or no. Sit down and think of it; what will our Case be, when the Judge comes again, when he appears in the Clouds? to which Company shall we be joined? to that at the left Hand, or that at the right? to the Society of sacred Musicians! The triumphant Congregation of the Redeemed, that is got upon the Mount with the Harps of God, who sing there the Songs of *Moses* and the Lamb! or must ye be found in the wailing Congregation at that Day? among those that sigh and cry, and pierce the Heavens with their shrieks and outcries?

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Poor Souls! what will ye then do? O the Horror, the Agonies, the Amaze-ments ye will then be in! no Mind is able to conceive them; no Tongue to describe them: Bethink your selves seriously, which Condition is like to be yours.

4. Now what will you do to escape all this Lamentation and Wailing? what will you do to fly from all this Grief and Wrath that is to come? What will you do, did I say? nay, should I not say, what will you *not* do? What will you refuse that will any way save tend to you from all this Torture? Will ye not run thro' Fire and Water to escape it? Has not this account of these dismal Sorrows brought you to *Saul's* Concern and Inquiry, when he fell to the Earth, and cry'd out, *Lord, what wouldst thou have me to do?* or hath it taught ye the Fear and Trouble that was upon the Jayler's Mind, when he sprang into the Room where the Apostles were, and cry'd out, *Sirs! What must I do to be saved?* Is it not time for you to make the same Inquiry, O, *what must we do to be saved!* to be saved from all this Wrath that is to come! from all the Dolours and Agonies of that fatal, fearful Day! O how shall we look the Judge in the Face, when he comes in the Clouds! How shall we escape the Outcries and Miseries of that Day!

Now, that you may be none of the wailing Company; that you may be deliver'd from the Sighs and Sobs, and Howls, that will rend the Skies at that Day, you must attend to these few Directions.

1. You must settle in your Minds a firm Belief of this Day, and of its Approaches. 'Tis Unbelief slays the silly Soul! 'Tis Unbelief loosens our Hearts from all the Work of the Gospel. Unbelief is the Spring of all our Neghgence and

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Disobedience. Therefore the Apostle's Caution is highly needful, *Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief* (a Heart of Unbelief is an evil one indeed) *it will cause you to depart from the Living God*, Heb. iii. 12. 'Tis this Unbelief, that causes us to depart from God and Christ, and all the Hope of the Gospel: Get your Minds then thorowly established in the Belief of this Day. Remember, the Course of the World is so ordered, as to intimate to you a Judgment to come. The Prevalence of Sin, the Contempt and Poverty of Holiness intimates to you a Judgment to come; the Lord himself has given you strong assurance, that he intends to come. He preached it in his Life; he confirm'd it by his Death, that he would come again: This was part of that good Confession that he made before the High Priest, *that he wou'd come in the Clouds with the Glory of his Father*, Mark xiv. 62. Yea, it was confirm'd by his Resurrection from the dead. *He shall judge the World in Righteousness by that Man whom he hath ordained; whereof he hath given assurance to all, &c.* Acts xvii. 31.

2. Sin must lie deep and heavy upon your Hearts, it must be the Grief of your Souls: The Sinfulness of your Nature, *That you were shapen in Sin, and brought forth in Iniquity*. The Sinfulness of your Minds and Conceptions: *The Imagination of Man's Heart is only evil continually*, says God, Gen. viii. 21. The Sinfulness of Life: *Man drinketh in Iniquity like Water*, Job xv. 16. he snuffs it in like the Air. Sin, especially against the Redeemer, should lie heavy upon your Heart; you have wounded him by your Transgressions, you have pierced him by your Unbelief and Hardness of Heart. Must they that have pierced him, see him? how will they see him in Peace, unless they have repented

repented of piercing him! call to Mind your Transgressions! Be not afraid to look upon your Sins; behold them as to be ashamed of them, *Isa. xvi.*

61. *Then shalt thou remember thy ways and be ashamed.* Asham'd, that thou hast walked so contrary to the Redeemer and his Grace. Remember thy ways and be grieved! griev'd for all thy Unkindness and Ingratitude; grieved *with godly Sorrow*, with Sorrow towards God; such as will work Repentance and Conversion towards God; that's the way to Peace at that Day, *Acts iii. 19.* Repent ye therefore, &c.

3. Be intitled unto Christ, unto him that comes in the Clouds; then ye are safe; if ye have a Right to him; if ye have a Right to him, ye have a Right to that Glory he brings along with him; be intitled to his Person, be found in him: This ye know the Apostle was so intent upon, *That I may be found in him, Phil. iii. 9. found implanted in him by his Grace*, united to him by his Spirit; found a Member of his spiritual, sanctify'd Body. Then ye are safe, *If ye are planted together in the Likeness of his Death* (if ye feel the Virtue of his Death, in the Mortification of your Sin) *ye shall be planted together in the Likeness of his Resurrection*, ye shall rise in Glory like him, *Rom. vi. 5.* Be intitled to his Righteousness, to his Death, and to the Propitiation that is in his Blood; that will do more than Rocks and Mountains can do; it will cover ye from the Wrath that is to come. This the Apostle intimates, when he tells ye, how solicitous he is to be found in Christ and in his Righteousness; *not having mine own Righteousness which is of the Law* (and which is to be measured by the Law) *but that which is thro' the Faith of Christ*, (that is put upon me thro' believing in him) *the Righteousness which is of God by Faith.* And why this Righteousness? *If by any*

means I may attain unto the Resurrection of the dead, of the holy, happy Dead, *Phil. iii. 11.* Then shall ye escape the Wrath that is to come.

4. Ye must be diligent in Holiness; when ye are converted, you have got Oil in your Vessels. That Oil must flame; Grace must be set on work; it is a Talent that must not be laid up in a Napkin; it must be exercised in Usefulness and Faithfulness. *Be fervent in Spirit, serving the Lord,* serve him in Prayer. Prayer is as the Wings of the Soul, it carries it upwards towards God and Heaven. Serve him in your Stations, as Householders and Members of Families; as Masters and Mistresses, as Parents and Children, as Servants or Neighbours; be good in your Places; be good to the Poor; study to be useful; be kind to the Lord Christ in his distressed Members: Remember his own Approbation at the last Day, *In as much as ye did it to the least of these my Brethren, ye did it unto me.* Consider what ye can do for God, for the Church of God; for any that are about ye, as to Soul or Body; and do it heartily, as to the Lord. Remember the Apostle's pathetick Exhortation at the end of his Discourse concerning the Resurrection of the Dead, *Wherefore, Brethren, &c. 1 Cor. xv. 58.*

5. Upon all this, let your Desires be towards the Approach of this Day. Long for it, that will argue Love to the Judge, who is then to appear in the Clouds; it will argue Love to his Glory, which will then shine forth abundantly; it will argue Love to his Church, which will then be gather'd, united, and perfected. *Then will the Marriage of the Lamb be come, and his Spouse will have made her self ready; she will be then drest and trimm'd, adorned for the Bridegroom; on his right Hand shall stand the Queen in Gold of Ophir,* as the
Expres-

Expression is, *Psal xlv. 9.* She shall be presented to him all glorious within and without: O how should we wish for that Day. The Bride may well say, *Come: Come Lord Jesus! Come quickly. To them that thus look for him, will he appear, &c.*

He'll give the Crown of Righteousness, &c.

So that our Souls, in Faith and Love, may here join Confort with the Apostle; *Even so! Amen!*

And so this leads me to the last words of the Text; *Even so, Amen!* We have already considered the general Resentment there will be at that Day; a doleful, sad Resentment; *all Kindreds shall wail*; they won't know what to do with themselves, when Christ shall come in the Clouds. But now here we see a quite different Resentment; that of the Prophet, or the Apostle here: He is of another Mind; he condoles not this Coming at all: 'Tis the Coming of his King. And should he condole that? It must be said to the Sons of *Sion, Rejoice, for, behold your King cometh.* And he comes not now, as he did of old, not meek and lowly, (not in a state of Humiliation, as before) *not riding on an Ass, and a Colt, the foal of an Ass,* but riding on the Clouds. He comes in the State and Grandure of a King; of the King of Glory. And shall not good, loyal Subjects congratulate the Approaches of their King? Sure they must. *Even so! Amen.* So let him come, according to his Design and holy Promise. *Even so! Amen!* They are Words of Assent, Words of Consent.

Words of Assent, Notes of Assertion; asserting the Truth of a Thing; so you set them at the end of your Creed: *The Resurrection of the Body, the Life Everlasting. Amen.* So it is; so

believe: I assent to all this as true. So here, *Behold, he Comes in the Clouds, &c. Even so. Amen.* All this is exactly true; so it will be punctually fulfill'd.

Words of Consent, Notes of Desire or Delight. Such as testify the Inclination of the Heart: So you set them at the end of your Prayers and Praises. *Thine is the Kingdom, the Power, and the Glory. Amen.* So let it be; so I would have it. *Hannaniah*, the pretended Prophet, said in the Name of the Lord, *I will bring again to this place, Jechoniah, the Son of Jehoiachim, King of Judah, with all the Captives of Judah, &c.* Then the Prophet *Jeremiah* said, *Amen. The Lord do so, the Lord perform the Words which thou hast prophesied;* I should be glad to see it, *Jer. xxviii. 6.* *So he comes in the Clouds, &c. Amen!* Let him come; I should be glad to see him with all my Heart.

So you see, 1. What different Prospects there are of that Day, of the same Day, the Day in which the Redeemer will come in the Clouds; some dread it, others wish it; some tremble at the Thoughts of it, others rejoice in the Belief and Foresight of it. *Even so. Amen.*

2. Believers wish for their Lord's Approaches; they delight in the Prospect of it; the best Day that ever came to them. *When Christ, who is their Life shall appear, they also shall appear with him in Glory.* O joyful Day! They shall be raised in Glory, shall be invested with the exceeding and eternal weight of Glory. *Even so. Amen.*

1. So let him come, he is call'd for by all the Saints. They wish him here; and will bid him welcome. They have been praying for his Coming these two or three thousand Years. 'Tis time he should come: Come Lord Jesus! Come quickly.

2. Let

2. Let him come in the Clouds ! 'Twill be for his Honour and Glory. 'Twill be the best Service the Clouds ever did ; to bring the Lord to his Church and Spouse ; the best Burden they ever bore. They have brought Rains and fruitful Seasons ; let them bring the most fruitful Year that ever was, the Harvest of the World ; the Harvest of Eternal Glory : Let him come with Clouds !

3. Let every Eye see him, it's meet they should. Let them see, who is the Redeemer and Reconciler of the World ; who is the King of Saints, who is the Head and Bridegroom of the Church ; let all the World see him, he is worthy to be seen. We are not ashamed of him on whom we have believed ; we are not ashamed of our Head, and Lord, and Saviour, and King ! Let every Eye see the Church's Bridegroom.

4. And let them that have pierced him see him too ; let them see and be ashamed of their unkind, unworthy Treatment of him ; let them see to whom they did it : They who had little Shame and Grief here, let them have enough of both, when he comes again.

5. Let all the Kindreds of the Earth wail because of him. It's good enough for them ; they would not wail when they should ; they had their Joy and Jollity, when we were all in Tears. 'Tis their turn to mourn now ; our Lord tells us so, *Ye shall weep and lament, but the World shall rejoice ; ye shall be sorrowful, but your Sorrow shall be turned into Joy*, John xvi. 20. Let them wail !

1. 'Tis the Wages of their Sin ; the Fruit of their own Unbelief, Contempt, Despise, and Hardness of Heart.

2. In

2. In their Wailing the Lord will be glorified, Justice will be executed, the Saints will be vindicated, divine Justice will be a Theme for the heavenly ones. *Rev. xv. 3, 4.*

But it may seem to refer principally to the first Clause: *He comes with Clouds.* And so it shews the Heart of a Believer, and particularly of a suffering Believer, as *ver. 9.* Such a one may well desire that Day.

For then, 1st, His Lord will be glorified, that's his Heart's Desire, *that he may be magnified, &c. Phil. i. 20.* he will appear in Glory, will be magnified in his mighty Works; in raising the Dead, in receiving his Kingdom, in being applauded and admired. It may well be stiled the Day of the Lord.

2^{dly}, His Church will be glorified, it will be raised, collected; Sin abolished, that is now such a Burden, Death destroy'd; the Person shall be perfected, Soul and Body united; a general Assembly; conformed to a great Pattern the Redeemer himself.

3^{dly}, All Enemies shall be destroy'd, the worst, the strongest, the last, what has been an Enemy to Souls. Christ will be avenged on all, on the World and its Allurements. The Flesh shall be trampled to Dust, Corruption rooted out, with evil Men, Tempters to Sin, Promoters of Impiety, the Devils, and Death.

4^{thly}, The Believer receives the End of his Faith, the End of his Hope, Patience, and Dependence; he followed Christ in Faith, in trust upon his Word, in humble Dependence on his Promise; he promised him a Crown at that Day, the End of his Patience, he suffered contentedly here, *Blessed is he that endureth Temptation, &c. James i. 12.*

Use:

Use :

1st, The Believer would cease to be a Believer, he would be admitted to Sight.

2^{dly}, Faith animates Prayer.

3^{dly}, Let this be a Test for your Faith, does it set you on wishing for that Day? have you got Assurance enough?

4^{thly}, Let Believers now here add their *Amen*; let them pray for this Appearance, it will be the Consolation of *Israel*; you shall see the End of your Creed, *the Life everlasting*; you shall see the divine Word fulfilled, shall be out of Danger when Nations shall wail, shall see the Kingdom delivered up to the Father, see that Christ will be All in All, will fill all Things. *Even so Amen.*

The End of the Discourse on Rev. i. 7.





2 Thess. i. 10.

When he shall come to be glorified in his Saints, and admired in all them that believe.

AND so let him come ; it's Time he should be glorified, he has had but a few Admirers. The World will not know him or admire him ; its well he is gone to Heaven, there he has Admirers innumerable, but not enow neither, he designs to have more : he will raise them up from this dark ignoble World, and it's well he will ; here are those that are most highly obliged to him, but now they scarce know him or their Obligations to him ; but they shall know both in the Day that *he comes to be glorified in his Saints, and admired in all them that believe.*

In these Words we might see.

1. That our Lord will come again : As ill as he was used when he was here last, yet he intends to come again, as if he look'd down from Heaven and spake to his Servants on Earth, he says, *Lo, I come quickly, don't be discouraged, don't give over looking for me, I am coming apace.*

2. The Saints are his, he made them, he made them Saints: *To them that are sanctified in Christ Jesus, sanctified by him, and by their Union with him, 1 Cor. 1. 2.*

3. In these Saints of his he will be glorified, in them he will lay a Foundation for his eternal Glory, in them will he glorify his own Perfections, by them will he be honoured and glorified: *All thine are mine (my Redeemed, my Sanctified ones) and I am (and am to be) glorified in them, John xvii. 10.* These Saints are Believers.

4. In these Saints or Believers of his will the Lord Christ, in due time, come to be admired: he will come to raise their Thoughts of him, and to set them a wondering at him, and at his amazing Transactions. They shan't have those low and unbecoming Apprehensions of him as they have now, but shall be overcome with Wonder and Surprise; they will give him their loud *Hosannas* in that Day: *Blessed is he (and blessed let him be) that comes (and so comes) in the Name of the Lord.*

Now here we should consider, 1. Wherein he will be admired by his Saints when he comes again. And, 2. Make some Application.

1. Wherein he will be admired by his Saints when he comes again: What Occasion, or what Reason he will give them to admire him. And so,

1. We may suppose they will admire him at his first setting out for this World, when he begins to take his Journey hither, to this Globe of ours. They are most of them now with him, and more will be so by that time he comes again: And how glad will they be to see that Day? They wait for that Day, they rejoice to foresee it as *Abraham* did to see his Coming in the Flesh. What Joy must there be among them when the Day

Day of his Return is come? when Proclamation must be made in Heaven, That now all Angels must return to their Posts, that they must leave their several Ministries here below, must repair to their appointed Stations, and be ready to attend their Lord to this World of ours. What Joy must there be to hear the Orders given, That all the Saints that are come up from this World, must be ready against such a Day to accompany their Lord back again? The Day of their Solemnities is come: *They that sleep in Jesus* (as to one part of them, are asleep here below; but, as to the other part, are alive and awake with him) *will God bring with him*, (bring with him, that they may admire him in the Transactions of that Day, 1 Theff. iv. 14. Orders must be given to the great Archangel to prepare for that Day, he must have his Trumpet to sound, must march in the Front, and by his mighty Voice startle the Dead in their Graves. What Acclamations must there be among them, to see him rise from his Throne at the Father's Right-hand; to see him put on his Robes of State, such as are fit for the Judge of the whole Earth to wear: *He will appear in his own Glory, and the Glory of the Father.* To see him take his Chariot, his Chariot made of, and adorned with Clouds: *Behold he comes with Clouds*, Rev. i. 7. With what Joy will they attend him all the Road? and it's a long way hither. And it may be they will be next the Judge, and the Angels it may be round about them, some before and some behind: With what Acclamations will they attend him? He comes for their Sakes, it's the Day of their solemn Espousals; no wonder it's said, *the Lord will descend with a Shout*, (Angels will shout, his Saints will shout him along) 1 Theff. iv. 19. In all the Journey hither they must admire him.

2. When they shall see themselves raised from the Dead, and clothed with their new Resurrection-Bodies, see themselves in their best Garb, their long white Robes which the Lamb has prepared for them. O how different will they be from what they once were ! not like the same Persons, or the same Bodies they were before ! Are these the weak, sordid Things that were laid down in Corruption ? these the Corpses that lay so long in Rottenness and Dust ? What a Change is here ! they have put on Immortality and Beauty, an immortal, unchangeable Beauty ! they shine in Glory above the Brightness of the Sun ! with what Pleasure will they meet their old Bodies again ! Come, beloved Companion ! we have formerly lived together, let us do so again ; we have formerly served the Saviour together, let us do so again. We shall now be far better than ever we were, our Union will be more excellent and joyful than ever it was. We shall now be like yonder glorious Lord that now appears in the Clouds, he will transform us into his own Image and Glory ; as *in old Adam we died*, so in our Lord Christ *we shall be made alive* : He procured us this Resurrection. O what Admiration and Glory is due to him !

3. Certainly they must admire him in seeing his Angels go up and down to gather them together, to present them to their Lord. When they have received their Bodies from the Grave, they must be united in one Body before the Judge. They died, and dropt their Bodies in distant Parts of the World, some at Land, some at Sea ; some in *Great Britain*, some in the *East* or *West Indies* ; They must all be collected and drawn into one shining Congregation. For this their Lord makes use of the Ministry of his Angels that he brings along with him ; he has somewhat for

em to do, he does not bring them for nothing : And he shall send his Angels with a great Sound (a loud Sound) of a Trumpet, (the loud Sound of the Archangel's Trumpet) and they shall gather together his Elect (all his chosen Ones, now they shall be separated from all the World) from the four Winds, from one End of Heaven to the other, Mat. xxiv. 31. Perhaps he'll employ his Angels before the Resurrection, and after too. Before the Resurrection, to gather the scattered Limbs and Dust, that they may be compacted and made glorious Bodies. After the Resurrection, when they are raised in Glory ; to bring them into one Assembly, that they may appear as one Body before the Judge. What Admiration must it be to see the blessed Angels running up and down to inquire them out, and greet them kindly, and call them together, that they may be honoured and blessed ! This is the Care and Grace of him that loved them, has redeemed them, and undertaken that of all that the Father hath given him he will lose none.

4. They must admire him in their Ascension to him, and their Place with him ; he has ascended and so must they ; there must, in that, be a Conformity between them, it's meet they should rise and meet their Lord, he comes a great way to them, the bigger half of the way ; we may say, from the third Heavens down to our Air, and there they must meet him : *Then we who are alive and remain* (we that remain alive) *shall be caught up together with them,* (with them that were once dead) *to meet the Lord in the Air,* 1 Thess. iv. 17. There must be (as we may call it) the Place of Rendezvouts. What Admiration must seize them on their Ascent ? They are caught from the consuming Earth, that's flaming about their Ears ;
caught

caught from the Company of the Wicked, that are trembling at the Judge's Appearance; from the Throng of Devils, that yell and roar at the Sight of him! They are sent for in State and Honour; Clouds are their Chariots. As their Lord comes with Clouds; so must they. *They shall be caught up in the Clouds* (in cloudy Chariots it may be like *Elijah*) *into the Air*. And Angels must be their Convoy. What State and Honour is here! And then the Place they ascend to with him! To his Pavilion; and to the right Hand of it. *And he shall set the Sheep*, these Beloved Sheep of his) *on his right Hand*, Mat. xxv. 33. the Place of Dignity and Favour! When they come there, they must needs admire, what he's going to do with them.

5. They will admire him, in the Sentence he pronounces upon them! A Sentence that one would think, should make them fall down at his foot in humble Adoration and Wonder! An approving, applauding Sentence! *Well done, Good and Faithful Servants!* Alas! one would think, it were enough to be forgiven, without being commended! There are Sins enough to be pardoned. A Pardon would be Reward enough for all they have done: And when they have done so much amiss, and so little well; must they be commended too! *Good and Faithful Servants!* Alas! how little Good they were! how little Faithful! 'Tis a welcoming Sentence! *Come, ye Blessed of my Father!* (Welcome to me! ye whom my Father delights to bless!) *Inherit* (ye are Heirs of God) *the Kingdom* (Strange! that he should adjudge them to a Kingdom! What are they, that they should be intitled to a Kingdom! to such a Kingdom! A Kingdom of Glory; eternal in the Heavens!) *prepared for you* (design'd for you

long ago) from the Foundation of the World. He does as good as shew them their Names written in his Book (for the Books were opened; and another Book was opened (a Book by it self) the Book of Life, Rev. xx. 12.) the Book in which their Names were wrote down for an endless Life! When they shall hear and see all this, their Admiration must be full, prest down and running over.

6. He will be admired, when he shall set them to judge the Angels of Heaven; the Members of a higher World than their own. What Dignity and Advancement is here! He seems resolv'd to pour on them all the Honour he can. *What! know ye not, that we shall judge Angels, 1 Cor. vi. 3.* It's usually understood of the Evil Angels. But what if the Good ones should be called to an Account at that Day! An Account may be taken of their good Services. A Discovery may be made of all their Offices, and all their Labour of Love to the Saints; it's pity they should always lie hid and conceal'd: And then the Saints may be allowed to bring in their Verdict; *Well done good and faithful Fellow-Servants! More faithful than we! we have been faithful but in few Things, ye have been faithful in many, in all; Enter ye into the Joy of your Lord!* But suppose the evil Angels are intended: Devils must be brought to the Bar; they have been opposing the Judge in all Ages, maligning, molesting, persecuting his Saints in all Ages, 'tis meet their Plots, and Conspiracies against the Church of God should be discover'd and laid open: That their Wiles, Temptations, and Stratagems against the Saints should be brought to Light: That Believers should see their Dangers, and how narrowly they escaped the hellish Devices. Then must they bring them in guilty: *Gilty they are; Lord, let them be condemned for ever! Go ye cursed! (Begone for ever! ye would have made*

made us as accursed as your selves ! go) into the Fire prepared for ye ! What Confusion must this be to these proud Spirits ! What Admiration to the Believers, that they should be thus dignify'd ! This Honour have all his Saints.

Application :

1. There is a Day set for the Admiration of the Son of God ; a Day determin'd, wherein he is to be glorified ; and it's well there is : he has had but little Admiration hitherto ; little has this World known him, or cared for him. When he was here last, he came in a Disguise ; in a Habit, that did not originally belong to him : He came in the Form of a Servant, tho he were, naturally, in the Form (in the Majesty and Grandure) of God : He came in the Habit (and Condition) of a Man ; and a dejected Man too ; a Man of Sorrows, and acquainted with Grief. And hereupon he was little admired, tho his Condescension was admirable ; yet it was such, as very much prevented Admiration : Tho his Life and Death, his Office and Works were truly admirable ; yet they were little known, little admired : *There is no Beauty, that we should desire him,* says the ignorant World ; but he shall be admired, the Father has determined it : And there's a Day appointed for it ; the Day in which this World is to be concluded, the Day in which the World is to be judg'd ; the Day in which the Saints are all to be collected ; that's the Day in which the Son of God will be admired.

2. Will he come to be admired, it's a Sign he has but little Admiration now. The World's asleep or dead to him, and all his Glories ! How few are concern'd about him ! about the Honours of his Name, and Gospel, and Kingdom ! If he'll have any Admiration here, he must come to procure it, come and fetch it : his Saints don't admire him,

as

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as they should do; they have almost lost their Faith and Love! too much set upon admiring the World, and the Fineries (or Fooleries) of it. But he won't (and it's well he won't) always suffer things to run at this Rate; he will awaken their Minds, and rouse their Spirits, and set them on admiring him for ever.

3. This may be some Relief, to poor sensible Believers that would admire him if they could, would admire him more than they do. You may well complain of your Darknes, your Unbelief, of your Distance from him, and want of Admiration and Love! Alas! how little are we acquainted with his Excellencies, and Love, and Loveliness. But here's the Comfort! the Day's a coming, when we shall see the King (the King of Saints in his Beauty!) see him in the Mystery of his Person, in the Majesty of his Glory, and then ye shall admire him with all your Might and Power.

4. Learn to admire him now. Be ye his Believers; *to them that believe he is precious.* Be ye his Saints; *his Saints will praise him:* Learn him more; the more you know him, the more you must admire him! you must admire his Condescension! That God (the blessed glorious God) should be *manifested* (and incorporated) *in Flesh!* Here's a Wonder! The *wonderful* one! That the *mighty God* should be a Son born for us! Admire his Love! Love that passeth Knowledge! Admire all of him! Begin the Work now which will be perfected when he comes.

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